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173 M.—Hamagi ahl i tarab az 'aláyá, i shah-aryár bahrah, i ghiná, i wáfir yáftah and chandánkih hech mughami namudah kih az ráhi ránishgarí ghani nashudah bishad illá fulán kih báwujúd i mahárat dar siná 'at i músíqi wa hírfat i khunyágari dar sunú i fozl wa ádah yad i túlá dárád chupánehil az nisbat i ghiná istighná dárád.

173 T.—Pesh azin fazilat i khwesh darín peshah az má nihán dásht wa izhár i áu dar waqte namúd kih az in hírfat basabah i inqizá i 'ahd i iqtizá, i áu beiníázom. Inahá y'ani dar in waqt khadrá bar má 'arz namúd kih 'ahd i shabáb guzashtah wa jawáni áb wa láb i khud guzashtah wa manish i insáni az khwáshish i khwesh gashlah hangám i guzashtan az hawá wa guzashtan i ghinást chib lá nam i nadáwat dar jóibár i jawáni wa áb i taráwat bá gulzár i zindagáni búshad bah madad i tardastiyi ahl i surod wa rod az khoshik rod i ránish-garán áb i rawán bar tuwán dásht wa bah norá i shigúftah-rúyi gul-báng i mughamniyán az choh i khushk i 'úd i mutrib gul-i far tuwán chid áro máhán kih aghsán i nan-nihál i shabáb sarabz wa shádáb búshad sh'ulab, i áwáz i bulbul rá láb wa tarkhandah, i gul rá áb búshad wa ángáh kih khalat i zu'f wa wahn bah asás i quwá wa hawás ráh yábad anín i tambúr (pron: tamibúr) tanin i zambúr (pron: zambúr) numáyad wa nagh-mah, i zír i hazár bá nálah, i zár har do yaksán ba gósh áyad wa alhaq dain i haqq i maqám adá namú-dah hakúmo kih farmúdah-rubá'í.

Chún píe shudí kár i jawán natwán kard.

Pirist nakófirí nihán natwán kard.

Dar zulmat i shab har unehil kardí kardí.

Dar raushaniyi roz hamán natwán kard.

173 Q.—All the singers and dancers, by the bounties of the king, have received a great share of wealth so that no singer has remained who by his playing and singing has not become rich, except a certain one, who, in spite of his skill in the arts of Music and dancing has as great proficiency in accomplishments and good manners as he is innocent of the least trace of wealth, (i. e., is as rich in accomplishments as he is poor in money.)

173 A.—Prior to this he concealed from me his proficiency in this art and has disclosed it at a time when I do not need such skill, seeing that its proper season has passed away. *Ead:* that is, he has presented himself before me at a time when my young days were over and youth had lost its sparkle and brilliancy and the natural disposition had turned away from its desire.

It is time to cease from passion and to eschew music for as long as the moisture remains in the canal of youth and the water of freshness in the garden of life, by the aid of the dexterous fingers of the lutists and violists, one can get flowing water from the dry canal of the minstrel, and by the aid of the blooming of the sweet sounds of the singers, out of the dry wood of the harp of the minstrel, one can pluck a fresh rose.

True, that so long as the branches of the young plant of youth are green and fresh, the flame of the voice of the nightingale has heat and the smile of the rose has beauty; but when weakness and debility find their hurtful way into the foundation of the senses and powers, the roll of the drum only sounds as the buzzing of bees, and the low thrill of the nightingale and the groans of a sick man sound alike to the ear; and truly that wise man who wrote this quatrain has justly paid the debt due to this subject.

QUATRAIN.

When thou becomest old, do not do the work of a youth,

Old age is not a crime, do not conceal it,

In the darkness (1) of night what thou hast done that hast thou done,

In the white light (2) of day that very thing thou shouldst not do.

[1] [2] The dark locks of youth are contrasted with the white hairs of old age.

مرفوع، یکی اهل طب از عطایا شهریار بهره غناء و افزایده اند چنانکه هیچ شیئی نمانده که از ر
رامشگری غنی نشده باشد الا فلان که با وجود مهارت در صناعت موسیقی و حرفت خنیاگری
فنون فصل و ادب پید طولی دارد چنانچه از نسبت غناء استغناء دارد.

تو قیج پیش ازین فضیلت خویش درین پیشه از ما نهان داشت و اظهار آن در وقتی نمود که ازین
حرفت بسبب انقضای عهد اقتضای آن بمانیم یعنی درین وقت خود را بر معرض نمود که
شباب گذشته و جوانی آب و تاب خود گذشته و منش انسانی از خواہش خویش گشته
هنگام گذشتن از هوا و گذشتن غناست چه تاخم ندات در جو بار جوانی و آب طراوت
با گلزار زندگانی باشد و تروستی اهل سرور و روزگار شک رود و را مشگران آب روان بر تو انداخت
و به نیروی شگفته روی گلپانگ مفتیان از چوب خشک و مطرب گل تر توان چید آری ما دام
که اعصان لونهال شباب سر سبز و شاداب باشد شعله آواز بلبل را تاب و ترخند گل را آب باشد و
انگاه که خلل صفت و دهرن با ساس قوی و حواس راه یابد این طنبور طنین زنجیر نماید و نغمه زیر
خزانه بانال زار هر دو یکسان بگوش آید و الحق دین حق مقام ادا نموده حکیمی که فرموده ریاعی چون
پیرشده کار جوان نتوان کرد و پیریت نه کافی نماند نتوان کرد و در ظلمت شب هر آنچه کردی
کردی و در روشنی روز نهان نتوان کرد.

170 M.—Bachih sabab farmúdah and kih fulán maid i hindī-nasab dar khátir i má ráhi khutūr wa dar dil i má já, i qabúl dārad.

170 T.—Az án rú kih dar 'álam i royá, i sádiqah unchih auliya' binand az nikoiyi hál wa istiqbál bará i má dādah wa in m'aní dalálat i tamám bar safá, i wilá wa widad wa sidq i 'aqidat wa itiqád i o dārad.

171 M.—Bachih mujib farmúdahand kih wājib ast kih fulán ná-sa'adatmand rá qáti' i paiwand i wafá khwānand.

171 T.—Ba jihat i ánkīh fushat i sáhat i hirs wa tama' wa bisyáriyi kamíyat i áz wa sharah, i o ba harunchih az mubít i dá'irah, i imkán berún báshad ihatah dārad har chand mazarrat i án bah barádar wa farzand wa khwesh wa paiwand i o birasad.

172 M.—Az sabab i unchih dar taiyi kalim bar zabán i malik raftah kih fulán náyah, i áfat balkih móddah, i mal'hálat i fitnah ast su'ál mīrawad.

172 T.—Ba mujib i ánkīh az má poshidah ba-faráham áwardan i amwál wa asbáb mipardázad wa asrár i poshidaniyi dawlat rá bá wujúd i am i nihustani ashkárá mīgāzad.

170 Q.—Why have you said, "a certain man of the Hindu race has found way to my heart and I regard him kindly?"

170 A.—Because in the world of true dreams he has seen all the prosperity that my friends have seen in respect to me here and hereafter, and this is a full proof of the purity of his love and affection and of his true trust and confidence in me.

171 Why have you said that people should call a certain unlucky one the "cutter of the bond of friendship"?

171 A.—Because the broad plain of his greed and avarice and the vast extent of his covetousness and desire have encompassed everything, even beyond the circumference of the circle of the possible, although the harm thereof may extend to his own brethren and children and connections.

172 Q.—It is asked why in conversation it fell from the Prince's lips that a certain one was a root of calamity, nay, was to be feared as a firebrand of sedition.

172 A.—For this reason, viz., because hiding it from me he occupies himself in collecting wealth and materials, and divulges the hidden secrets of the State despite the order that they are to be concealed.

مرفوع بجهت سبب فرموده اند که فلان مرد هندی نسب در خاطر ما راه خطور و در دل ما جاس
قبول دارد.

توقیع ازان رو که در عالم رویار صادق آنچه او یا بنیند از نیگونی حال و استقبال برای ما دیده
و این سنی دلالت تمام بر صفاء و لا و داد و صدق عقیقت و اعتقاد او دارد

مرفوع بجهت موجب فرموده اند که واجب است که فلان ناسعادتمند را قاطع پیوند و فاش کنند.
توقیع بجهت آنکه فحمت ساحت حرص و طمع و بیاری کیت از و شره او بهر آنچه از محیط
دائرة اسکان بیرون باشد احاطه دارد و هر چند حضرت آن به برادر و فرزند خویش پیوند او برسد.
مرفوع از سبب آنچه در طی کلام بر زبان ملک رفته که فلان مایه آفت بلکه ماده مخافت
فتنه است سوال میسرود.

توقیع موجب آنکه از ما پوشیده و بفرایم آوردن اموال و اسباب می پردازد و اسرار
پوشیده فی دولت را با وجود امر متنی آشکارا می سازد.

167 M.—B'a'is i ta'ayun i ahl i Khurāsān wa ashbāhī oshūn az ahāliyi kishwar i khāwar wa Takhūm wa hawāliyi ān bah dūl i Rum, i ahl i Rūm wa sa'd i akhshab, i ān hudūd chih khwāhad bād.

167 T.—Illat i in takhsis ān ast kih 'adāwat i ahl i iqlīm i Rūm hamānā dar khamīr i litrat i mardum i Khurāsān wa Sarisht wa nihād i ahl i atraf wa aknāl i an marzbān takhmīr yāftah.

168 M.—Az chih rū amr i wālā bah sudūr pai-wastah kih bar ān kih dar mahfil i buzūr sa'adat i bāc daryāūd bāyad kih khweshtan vā hushat-maq-dūr bah libās i kākshirah wa zewār i girāmāyah bi-yāriyad wa khud rā dar nazar i mā mahmā-amkan bah hāyat i mustahsan dar āwardah ba ziyi niko wa wajhi ahsan jalwah, i numāyān numāyad.

168 T.—Baliu wajh wājih kih mabādā suwar i hamginān ba waz'i nāpasandidāh az rābi didah dar āwardah dar manzar i haft tabqah, i ba laqah jā i girād chih paidāst kih bar unebih dar mirāt i mutakhalifa-lah bah hāyat i munkar 'aks afganad har'āinah der samt i zawāl pizrad.

169 M.—Bachih dalil farمودah and kih sūd-mand-muin i amro (kih 'illat i mafāz i umūr i a'māl wa ashghāl bāshad) tanfīz i ān amr ast dar 'ain i waqt wa hal i ān be tatarruq i khalal i tākhir dar khilāl i ahwāl.

169 T.—Ba dalil i tajwīd i arlāb i albāh darīn jib kih az tajwīz i taqwīl wa imahāl mazarratbā i kulī bah imzā i kul i umūr i jumhūr i mardum rasīdah wa tādīl wa ihmāl (kih 'illat i tāmmah, i pas-utādan i 'āmmah, i a'māl ast) dar aksar i ahwāl base āfat bah poshtat i kārkhā rasūidah wa bar jumlah qat'i nazar az taravān i āfāt mahz i guza-shan i kārkhā az auqūt i ān az dast i durnst nijadan i tirbā i ikt-rav i be-khat-tāst badān sa i nishānā i ānlā.

167 Q.—What is the cause of your appointing the people of Khurāsān and their like, out of all the peoples of the countries of Khāwar and Takhūm and surrounding regions, to repress the incursions of the people of Rūm and to stop the gaps in those quarters.

167 A.—The cause of this selection is this that hatred of the inhabitants of the countries of Rūm, of a surety, is kneaded into the very dough of the nature of the men of Khurāsān and into the constitution and temperament of the people of those regions and their dependencies.

168 Q.—Why has your high order issued that whoever shall receive the honour of being admitted into your levee must, to the best of his ability, adorn himself with splendid attire and costly jewels, and should appear before your eyes, as far as possible, with every advantage of exterior with fine clothing and an agreeable face and should make a conspicuous show.

168 A.—For this good reason that perchance the appearance of all in an unsatisfactory way having presented themselves to our sight should fix themselves in our eye (lit.: in the house of the seven folds of the black of the eye), since it is clear that whatsoever pictures itself on the mirror of the brain with a bad appearance certainly for a long time is not effaced therefrom.

169 Q.—Why have you said that it is most advantageous when an order is issued (which itself is the cause of the issue of orders regarding matters and affairs) to execute that order in exactly the proper time and way without allowing the injurious thwarting of delay to occur in the midst of affairs.

169 A.—Because the opinion of wise men in this matter is this, that by choosing procrastination and delay, complete harm occurs in effecting the affairs of men and breaking off and procrastination (which are a great cause of all work falling into arrears) in many cases produce many obstacles in the progress of affairs and, in short setting aside the occurrence of harm, merely for business to be done out of its right time is just like arrows falling rightly, well aimed, and without fault, but on the further side of the proper mark.

^{۱۱۶} مرفوع باعث تعیین اهل خراسان و اشیاء ایشان از اهل بی کشور خاور و تخوم و حوالی آن بدفع فتنه
 اهل روم و سده رخنه آن حدود چه خواهد بود.

^{۱۱۷} توفیق علت این تخصیص آنست که عداوت اهل اقلیم روم بهمانا در خمیر فطرت مردم خراسان و سرشت
 و نهاد اهل اطراف و اکثاف آن مرز بوم تمیز یافت.

^{۱۱۸} مرفوع از چه رو امر و الا بصدر پیوسته که هر آنکه در محفل حضور سعادت بار و یابد باید که خوشترن حسب مقتضای
 لباس فاخره و زیور گر انما به بیاراید و خود را در نظر مائمتها آنگین بهیئت مستحسن در آورده بزمی نیکو و وجه
 احسن جلوه نمایان نساید.

^{۱۱۹} توفیق بدینچه وجهیه که مبادا حضور همگنان بوضع ناپسندیده از راه دیده و رآیده در منظر هفت طبقه حدقه جاگیرد
 چه پدید است که هر آنچه در مرآت تخیله بهیئت منکر عکس افکند بهر آنکه دیر سمت زوال پذیرد.

^{۱۲۰} مرفوع بجه دلیل فرموده اند که سودمندترین امریکه علت نفاذ امور اعمال و اشتغال باشد تنفیذ آن است
 در عین وقت و حال آن بے تطرق خلل تاخیر و خلل احوال.

^{۱۲۱} توفیق بدلیل تجوید ارباب آداب و ریناب که از تجوید تسویف و افعال مضرتها کلی بامضای کل امور محبوبه
 مردم رسیده و تعطیل و اجمال که علت تامل پس افتادن عاقله اعمال است و اکثر احوال بسی آفت پیش
 رفت کارها رسانیده و بر جمله قطع نظر از طریق آفات محض گذشتن کارها از اوقات آن از دست و دست
 افتادن تیرهای راست رو بخطاست بهر انسوی نشاناء آنها.

165 M.—Awām wa khawās i dargūh dar bāh i kasrat i wūrūd i khīsrāwī bar mashrah i 'azb i bar-kat wa rūd tawāqūq dārand wa fart i ihtimām wa i'tināi malik rā bāh iqtināi i tarābī wā-ghūnā i 'ūd wa suūd i'llat i khalat dār binā i pāsbāniyi mulk wa mīlāl mudānand.

165 T.—Hargūh 'umūn i sūr wa surūr i geti bāh barakāt i wujūd wa mayāmīn i 'adl wa jūd i mū bāshad qas dar in sīrat bāh ashadd i marātib i wujūh wa fuzūm lūzūm mūyād kīh bahar ma'ni dar in do amr pan khatar bahrah-i bihtar wa beshtar mārā bāshad. Intahā wa tanjīhī in tanqī' kīh ba muqtazā i tal' ash-bah ast az hukm i khicad wa hamānā sudūr i ān dar 'umfūwān i shubāh i'tilāq uftād chunānekih mazmūn i khātūnah-i i tanqī'āt bar ān dalālat dārad bar in wājh tuwān namūd kīh chūn 'ālam bāh yūm i wujūd wa barakat i ilhām wa jūd i mā ābādān wa ra'iyā wa barāyā khushwaqt wa shādān bāshand wa mārā dar mām az shaghī i talbār wa hamgīnān rā (az 'ādam i parāgundagiyi khātīr) farūgh i kullī hāsīl bāshad wa in hālat hamagī rā ba sulūk i tarīq i khushwaqtī wa khush-hājī dahlat kunad agar bahrah-i tām az sūr wa surūr i 'ām wa khās mā bāshad hamānā rawā bāshad.

166 M.—'Azīm i Rūm wa z'īm i ān marzbān dar in wilā az dargāhī wālā dar bāh i fidyah-i asīr-ān i ān kishwar dārkhwāh mīnamāyad.

166 M.—Bajā, i bar do tan az usārā, i Rūm yak rās khinzīr fidyah sitūmad wa chūn khāl i iqbal i khīsrāwī az dambād i ān mudbirān rawānah and bar sar i arzāniyi bahā, i mukhālātān mukhālāfat i far-mān rawā' na dāshat in dād wa sitad rā rā, i gān nadā-nand.

165 Q.—All and singular (lit all, and the special ones or favourites.) of your courtiers—hesitate to approve your extreme pre-occupation in the drinking in of the sweet strains of the lute and viol—and consider that the great pains and attention which you devote to the acquisition of the pleasure and amusement of the harp and Sarod is a cause of harm being likely to occur in the foundation of the protection of the kingdom and the faith.

165 A.—Seeing that all the pleasures and delights of the world are due to the blessing of my existence and to the good fortune of my justice and beneficence, then in this state of things it is fit and proper, in the highest degrees of fitness and propriety, that on every account in these two things my share should be better and larger (than that of others. End. And the explication of this Reply (which as common sense would suggest was dictated by the temperament of the king at the time for certainly the issue of this reply happened in the king's early youth as is shown by the purport of the last reply in this book) must be made as follows, viz:—that since the world is peopled by the blessing of the existence and felicity of my favor and beneficence and the subjects and all peoples are happy and joyous and as a fact I get complete release from being engrossed in state affairs, and all the rest get similar freedom owing to the tranquillity of their minds, and this state of things is a proof to all of their following the path of good fortune and happiness; well then if a full share of the general and special pleasures and delights fall to my lot also, it is perfectly proper.

166 Q.—The magnate of Rum and Governor of that land, in these days, petitions respecting the ransom of the captives of that land.

166 A.—For every two bodies of the captives of Rum let my people take in ransom one pig and since my fortunate army is in the rear of those dunceky wretches, let them not oppose my order, thinking the price of their enemies to be too cheap and this trading to be trading at a loss.

مرفوع^{۱۷۵} عوم و خواص درگاه در باب کثرت ورود خسروے بر شرب عذب بر بطن و رود و توقع
دارند و فرط اتهام و اعتنا ملک را با قنار طرب و غما عود و سر و علت خلل و ریناے
پاسبانی ملک و ملل میدانند۔

توقع^{۱۷۶} هرگاه عموم سؤوس و رگیتی بزرگات وجود و میا من عدل وجودا باشد پس در نیصورت
باشد مراتب و خوب و لزوم لازم می آید که بهر معنی درین دو امر بر خطر بهر بهر و بیشتر مارا
باشد راستی و توجیه این توقع که بمقتضای طبع اشیه است از حکم خرد و همانا صدوران و غنفلان
شباب اتفاق افتاد چنانچه مضمون خاتمه توقعیات بران دلالت دارد بر نیوجه توان نمود که چون عالم
بنین وجود و برکت احسان وجودا آبادان و رعایا و بر یا خوشوقت و شادان باشند و مارا
و بعضی از شغل تدبیر و هکما نرا از عدم پراگندگی خاطر و سرانغ کلی حاصل باشد و این حالت هگی را
بسلوک طریق خوشوقتی و خوشحالی دلالت کند اگر بهر تام از سوس و سرور عام و خاص باشد
همانار و ا باشد۔

مرفوع^{۱۷۷} عظیم روم و زعم آن مرز بوم در نیولا از درگاه والا در باب فدیة سیران آن کشور و خواص
پنهانی۔

توقع^{۱۷۸} بجای هر دو تن از اساری روم بکیر اس خنر فدیة ستانند و چون خیل اقبال خسروی از دنبال
مدبران روانه اند بر سر ازانی بهار خالغان مخالفت فرما تر و اندیشه این اوستند را را نغان ندانند۔

163 M.—Bachih mājib farmūdah and kih b'ad az tawakkul bar Hazrat i mabdā wa mabd' i juz wa kul i'timād i shumā bar digaro: juz mā na shāyad.

163 T.—Chih hargāh unmeiwāriyi shumā juz ba dargāhi Hazrat i parwardigāri (jalā shānuhu) bah digaro siwā i mā bā-had bar, āmah isāl i asmār i 'adl wa āsūr i ihsān kih hamwārah bar mā sahl wa āsān ast dar ān sūrat bar mā bisār dushwār wa bekārān girān khwāhād būd

164 M.—Bachih mājib futūn rā bidūn i sudūr i jināyate yā zuhūr i khyānate az pallāh, i qadr wa manzilat i khud andākhlah and.

164 T.—An nāqis-nihād bā wujūd i 'adam i is-tifād wa taqdār i shū'istagiyi khudādād dar itifā bar madārij i isti'lā az in darjāh, i wāla kih dāshit pāyh, i bālā tar tawaqqū' mūdāshit hājaram bah jurm i jāsūr, i ziyādah-talabi wa khud-pasandī in māyah khasārat bar o pasandidam tā magar ba martabab, i kih darj'har i rūtlab, i ost khursand gardad.

163 Q.—Why has your Majesty said this i. e., "after trust in God the Source and Creator of all things great and small—you should place your confidence solely in Me."

163 A.—Because when your hopes are set, save on the Throne of the Lord of grace (great is his Glory)!—on any other than Me, verily the endowing you with the fruits of Justice and the marks of Bounty which is always easy and pleasant to me—in that case would become a very difficult task and a heavy load upon Me.

164 Q.—For what reason have you cast down a certain one from the scale of his rank and dignity although no fault has been found in him and no dishonesty manifested itself on his part?

164 A.—That naturally deficient person, despite his want of ability and the non-existence in him of innate talent, in the matter of preferment to high rank, seeks for even a higher rank than the lofty one which he at present possesses: consequently, for this fault of audacity and greed and self-esteem, we have thought proper to curtail his dignity, so that perchance he may become satisfied with the rank which is fit for his degree (of ability.)

^{۱۷۲}میرفروع بچه موجب غرور و ده اند که بعد از توکل بر حضرت مبارک و مبدع جزو کل اعتقاد شما بر دیگر
جستار نشاید.

^{۱۷۳}تو قیام چه هرگاه امید داری شما جزیدرگاه حضرت پروردگار بجستار بدیگر سوا می باشد
هرآنکه ایصال اثمار عدل و آثار احسان که همواره بر ما مهمل آسانست و انصورت بر ما بسیار
و شوا و سیکران گران خواهد بود.

^{۱۷۴}میرفروع بچه موجب فلا زایدون صدور جانی یا ظهور خیانتی از پایه قدر و منزلت خود انداخته اند.
تو قیام آن ناقص نهاد با وجود عدم استعداد و فقدان شایستگی خدا و او در ارتفاع بر مدارج استعلا
ازین درجه والا که داشت پایه بالاتر تو قیام میشت لاجرم مجرم جبارت زیاده طلبی و خود پسندی
این پایه جبارت بر و پسندیدیم تا مگر مرتبه که در نور رتبه اوست نرسند گردو.

161 M.—Ba kudāmīn hujjat ashāb i mujālasat i khās rā az khānz dar sinā'at i kīmiyā bā wujūd i ihtiyāj i sū'ir i barāyā badān wa imkān i beniyāziyi hamginān ba iktisāb i māl i jalīl ba bāz i, filjumlāh sa'y i jamīl zojr i badigh namūdah farmūdah and kih dar 'ālm anfas az in 'ilm 'ulūm bisyār ast kih hamagi barāyā ihātah, i ān namūdahand Intahā wa hamānā tanjīhi in 'alīl bar in wajh bā'ad namūd kih base az funūn i dānish anfas wa asharāt az in dar getī maujūd ast kih joindagān i ān az rā i yaqīn badān rasidah and wa in 'ilm bā-ānkih bah wajho az khasāsāt khālī nest bahar hāl dā'ir ast miyān i imkān wa istihālāh wa khīradmand talab i mutayaqqan rā bah ilhām i tabīl i maznūn bal mashkūk tark nakunad.

161 T.—Badān burhān i matīn kih hech chīz dar 'azamat wa jalālat bah i'tibār i dawām i abādī wa baqā i sarmadī bah daulat i ukhrawī narasad wa in mulk i ajal wa 'azam bah nuhz i ijtināb i shurūr wa iktisāb i khairāt āsūn badast miyād nazd i bikhīradān wa haqiqat-shanāsān ma'ūnat i an be nihāyat aqāl az qalīl ast wa ranj i ān baghāyat 'azīm wa jalīl ast.

162 M.—Joindagān i kunbi haqqīq i ashyā az rāhi istisār istisār n'īnumāyand kih ba ebih wajh farmūdah and kih sabīl i sū'ir i ra'āyā wa barāyā dar sulūk i tariq i bih andeshī wa khair-khwābiyi mulūk ān ast kih az har rāh kih rā dīhad sarrahitah, i ashāb i husd i masarrat i eshōn rā min-jam'īl-wajūh daryāband wa rā i tawajjuh az jibāt i wusūl i mujībāt i khushnūdi wa marziyāt i shān ba hech wajh bar natāband.

162 T.—Basabab i ānkih az daryāft i bahrah, i sūr wa surūr i khisrawān kih dar kamāl i marātib i nisāb i kamāl mīhāshad be-nasīb nabūdāh dar idrāk i qismato az qismat i shādmānī wa kāmranī bā ahl i khīzmat i eshōn samt i ishtirāk dāshtah bāshand

161 Q.—For what reason have you strictly warned your favourite courtiers against giving attention to the art of alchemy, despite the need of it on the part of all the subjects, and the possibility of its enriching all by their acquiring vast wealth through the expenditure of a little strenuous effort, and have declared that in the world there were many sciences far superior to this one, which have been comprehended by all. End. And certainly the explanation of this question should be in this wise, that there are many departments of knowledge better and more excellent than alchemy in the world, which arts their students have acquired with perfect certainty and this alchemy despite the fact that from one point of view it is not free from baseness, undoubtedly revolves between the possible and the impossible, and the wise man does not quit the search for the certain for the chance of acquiring some thing of uncertain, nay, even of suspicious character.

161 A.—For this strong proof that nothing, in greatness and grandeur, in respect to its being eternal and everlasting, can ever equal the happiness of Heaven, and that great and lofty country is attained by simply avoiding bad things and acquiring goodness, and according to the wise and those who can discriminate the essential value of things the burden of it (heaven) is extremely little while the sorrow of that study alchemy is very great and terrible.

162 Q.—Those who seek into the essential truth of things ask for information why you have said that the road for all subjects and people in following the path of well-wishing and loyalty to princes is this, that, in every feasible way, they should by all means find out the clue to the causes of their pleasure—and should in no wise avert the face of endeavour from the direction of promoting their means of happiness and content.

162 A. Because not having failed to find out some means of pleasure and enjoyment for kings, which pleasures are always of the very highest kind, then they too will participate with the king's servants in getting a share of delight and prosperity.

Note.—The contrast is between heavenly wealth and worldly wealth.

مرفوع بکدامین حجت اصحاب مجالست خاص از خوش درصناعت کیما با وجود تحصیل سائر برایا
بدان امکان بے نیازی بکمان با کتساب ال حیل بیدل فی الجملة سعی جمیل زجر بلیغ نموده فرموده اند
که در عالم انفس ازین علم علوم بسیار است که یکی برای احاطه آن نموده اند انستی و همانا توجه این تعلیل
بر نیوچه باید نمود که سبب از فنون دانش انفس و شرف ازین دگریتی موجود است که جویندگان آن
از روی یقین بدان رسیده اند و این علم با آنکه بوسیله از خاست خالی نیست پهر حال دائر است
سیان امکان و استحاله و نمودند طلب متیقن را با احتمال تحصیل مطمئن بل شکوک ترک کند.

توفیق بدین برهان متین که هیچ چیز در عظمت و جلالت باعتبار دوام ابدی و بقای سرمدی
بدولت اخروی نرسد و این ملک اقل و عظم محض اصحاب شرور و اکتساب خیرات آسان نیست
می آید زو بخردان و حقیقت شناسان مونت آن بی نهایت اقل از قلیل است و رنج آن بغایت
عظیم و حلیل.

مرفوع جویندگان کنه حقائق اشیا از راه تبصرا تفهسا می نمایند که بچه وجه فرموده اند که سبیل سائر علایا و برایا
و سلوک طریق بداندیشی و خیرخواهی ملوک آنست که از هر راه که رود بدرشته اسباب حصول سرتا نشا از
پایین جمیع الوجوه دریابند و روی توچه از جهات وصول به حیات خوشنود می فرزند تا نشان بهر وجه برتابند
توفیق بسبب آنکه از دریافت بهره سوز و سوز خردان که در کمال مراتب نصاب کمال نباشد فی نصیب
نموده و در او را ک قسمتی از قسمت شادمانی و کامرانی با اهل خدمت ایشان سمت اشتراک داشته باشند.

158 M.—Az chib rū-farmūlah and kih 'aib-jot wa bad-go'iyi mardam i khānah i dar bārah, i Khudā-wand ān dar haqiqat gunāhi est nah jurm i ānhā.

158 T.—Badīn wajh kih jimāyat i jawārih sar namizand juz az nafs. Intabā, y'āni har unehi az sartāsar i jawārih wa a'zā wa sī, ir i ālāt wa quwā i badani kih dar haqiqat bajā i ahl i bait i kālbud and-āz nek wa bad rū mūdihād hamānā bi, āninh hamagi az nafs kih dar pāyah wa martabah ba munzilāh, i kad-khudā i ān mazzil ast sar mizand.

159 M.—Dar bāb i 'Alim i ālāh farmūlah and kih wazifah, i parastāriyi parastārūn ān ast kih bah qadr i hausilāh, i qudrat i imkān dar bārah, i husūl i khursandi wa rizāmandi mā su'yī baligh ra ba mablagh i kamāl rasānand tā az shajarah, i bār-war i khushnūdi mā samrah, i barqhardāriyi abad yaband.

159 T.—Badīn sabab kih bil-khāssah tahāwūn wa susti dar in bāb ba durustī bū'is i inqitā' i asbāb i irādah, i ihsān i ziyādah, i māst dar bārah, i eshān bah raf'i marātib wa afzā'ish i manāsib.

160 M.—Bachih wajh dar bāb i wujūb i habs i falān muzaawir kih ba ziye tashbihi arbāb i taaluh bar āmadah wa libās i ahl i taqashshuf bar tal-bis i khwesh poshidah farmūdah and kih dat'i zarq wa tāmāt wa izhār i karāmāt wa maqāmāt i o bar salātin i dūrbān az rū i 'āqibat-andeshi wajib ast balkih bar arbāb i qudrat wa iqtidār (bysabab i bāz-dāshī i ahl i balūbat wa safūhat az pairawiy i berārah, i ghai wa zalāl i o) az daf'i sharr i qat'i'ān i paiwand i nizām i kullī min kullī wajūh wajib tar ast.

160 T.—Badīn mūjib kih bā wajūb i kamāl i naqs wa bedanishī wa bekhiratī idlī'ā i dūnā i khud wa nādāniyi mā wa sā'ir i mūbidān wa dānāvan āshukār namūdāh wa in zallāt bah do illāt rakhsah, i khalāl wa zalāl dar binā i masālih mulk wa millat miāndāzad.

158 Q.—Why has your Majesty declared that the censuring and evilspeaking indulged in by the inmates of a house in respect to their master is really his fault and not their crime.

158 A.—For this reason that the fault of the members of the body cannot occur save with the consent of the soul. End. That is, whatever good or bad, is done by any of the members and limbs or organs and powers of the body [which in truth are, as it were, the members of the family of the body] assuredly all such things occur exactly because of the soul's permission for the soul is in the place and rank of the master of that house.

159 Q.—In the matter of teaching us manners your Majesty has said that the aim of the service of servants should be this, viz., that to the extent of their powers and possibilities they should use their most strenuous and persistent efforts to obtain your Majesty's content and satisfaction so that from the fruitful tree of your pleasure they should ever receive perpetual felicity.

159 A.—Because it is especially supineness and sloth in this matter that of a surety cut off the springs of my good intentions to them wards in the matter of elevating their rank and increasing their dignities.

160 Q.—For what reason—in the matter of the propriety of imprisoning a certain imposter who had appeared in a dress similar to that of devout persons and choked his trickery under the garb of a hermit—did your Majesty say that the removal of the mischief arising from trickery and hypocrisy and from the pretence of supernatural powers and (possession of) certain degrees (in Saintship) is the duty of prudent kings seeing that they are bound to look to the ultimate result of things, nay more, is most incumbent in every way on people of power and authority, for the sake of removing the harm done by those who pretend to interfere with the uniform laws of nature (seeing how needful it is to preserve fools and weakminded people from following this wrong road of wandering and error.)

160 A.—For this reason that notwithstanding utter deficiency and ignorance and folly he sets forth his claim to great knowledge and alleges my ignorance and that of all the doctors and learned men: and this fault for these two reasons causes the evils of harm and loss to appear in the foundations of the prosperity of Church and State.

* One of the tenets of the Sufis is said to be that the distance between mortals and God, consists of various stages which must be traversed before the Soul is absorbed into God.

مرفوع از چه رو فرموده اند که عیب جانی و بدگویی مردم خانه در باره خداوند آن حقیقت گناه است نه جرم آنها.
 توقع بدین وجه که جنایت جوارح سر نمیندند جز از نفس انتهی یعنی هر آنچه از سر تا سر جوارح و اعضا
 و سایر آلات و قوای بدن که در حقیقت بجای اهل بیت کاندازند از نیک و بد و میسر و نسیما بعینه
 هگی از نفس که در پایه و مرتبه بمنزلت که خدای آن منزلت سر نمیند.

مرفوع در باب تعلیم آداب فرموده اند که وظیفه پرستاری پرستاران آنست که بقدر حوصله
 قدرت امکان در باره حصول خرمندی و رضامندی ماسعی ملین را بمبلغ کمال رسانند تا از شجره باره
 خوشنودی ماثره برخورداری آید یا نبند.

توقع بدین سبب که بانخاصه تهاون و سستی درین باب بدرستی باعث انقطاع اسباب
 اراده احسان زیاده ماست در باره ایشان برفع مراتب و افزایش مناصب -
 مرفوع بجه وجه در باب وجوب مجلس فلان فرمود که بتری تشبه ار باب تا که برآمده و لباس اهل تقشف
 بلبیس خویش پوشیده فرموده اند که دفع اذیت زرق و طامات و اظهار کرامات و مقامات او بر اطمین
 و درین از روی عاقبت اندیشی و حبیب بلکه برابر باب قدرت و اقتدار سبب بازوشت اهل بلاهت و
 سفاقت از پیروی برائت غی ضلال او از دفع شر قاطعان پویند نظام کلی من کل الوجوه و جب ترست -
 توقع بدین سبب که با وجود کمال نقص و بدیشی و خجروی او عامی دلش خود و نادانی ما و سایر موبدان
 و دانیان آشکار نموده و این کتید و علت رخصه خلل و زلل و رها بر مصالح ملک و ملت می اندازد -

156 M.—Bachih wajh dar majlis i khās mazkūr shudab kih mūrā ikhtiyār i majlis i arbāb i nī'am wa ru'ūsā az har sinā'at lūzim ast. Lutahā y'ni az chih rū'armūdah and kih az jumlah, i āsār i jamīlah wa atwār i jalīlah ajīlah, i mulūk isār i mujālasat i a'yān i dāulat wa ikhtiyār i sulibat i ru'ūsā i har hīrfat wa sinā'at ast khāssah arbāb i ādāb wa hikam kih bah har wajh wa hamah bāb har eshān mu'āsharat i in a'shīrah, i zawishshān wājib ast.

156 T.—Tā dar hamah ālāq tamassuk i mā badīn 'ulūm intishār yābad chih dar in m'ani mulk rā quw-wat ast wa dūshman rā khauf wa taqrīr i in m'ani an ast kih chūn dar anfus i hamah ahl i ālāq āwāzah, i ishtighāl i mā bah amāl i in 'ulūm i sharīfah mun-tashir gardad har, āinah sartāsar i nqtār i mulk wa dāulat rā saulat dīgar wa iqbal rā istiqlālē kīzah rā munāyad wa parāgandah-dilīhā, i mardm bah jam'i-yat i andeshah girāyad chih paidāst kih shaghl i mu-lūk ba khīsāl i karīmah wa khilāl i 'azīmah mājib i jamāl wa jalāl i mulk wa millat mīshawad wa bā'is i rījā i auliya wa khauf i a'dā i dīn wa dāulat mīgardad

157 M.—Bā'is i amr i wālā bah tabelīd i 'fulān wālī bah 'u pūbate kih āvrā badde wa nihāyate nabūd-dah ummed i rastgārī azīn nadāshdah bāshad.

157 T.—Oluā ān tihī—maghz az furt i girān—jūnt wa sabuksarī dar maqām i istikhfāf i 'azamat i qadr wa miqdār i in dāulat—khānah, i 'uzmā shudah adāwat i auliya i dāulat i sipīhr saulat, rā sahl wa āsān mīpindārad wa himmat har istisāl i ahl i tā'at i mā bā wujūd i 'adam i istitā'at mīgamārad lājaram ba jurm i in ablahā wa kotāhiyi andeshah istihqāq i in marātik bad bālā tar dārad.

156 Q.—Why, at a particular levée did your Majesty say, It is proper for me to visit the assemblies of great men and of the chief proficient of every art and craft? End: that is, why have you declared that it was one of the excellent traits and noble habits of great kings, to approve mixing with the men of mark in the state and to choose the society of the chief men of each art and profession, especially the masters of Literature and Science and Philosophy, for on every account and in every way it is proper for princes to mingle with this noble circle of men.

156 A.—So that in all quarters my acquaintance with these sciences should become notorious for in this there is strength to the kingdom and terror to our enemies; and the explanation of this thing is this, that when, in the minds of all the people of the earth the news of my occupation in excellent sciences of this sort be spread abroad, certainly in every quarter a fresh glory illumines state and kingdom and fresh stability accrues to my fortunes and the anxieties of men's hearts will be calmed, for it is clear that the fact of kings' employing their time in excellent ways and praiseworthy habits is a source of beauty and glory to the church and state and a ground of hope for the friends and of terror to the foes of religion and the commonwealth.

157 Q.—What is the reason of the high order menacing a certain Governor with a punishment such that it should have no end and escape from which should be hopeless?

157 A.—Because that empty headed one, from his abounding pride and folly, dares to condemn the greatness of the honor and dignity of this noble House and thinks it a light trifle to bear enmity to the friends of this State (high as the Heavens in grandeur) and sets his mind upon ruining those who are obedient to Me despite his powerlessness, therefore in requital of this folly and short-sightedness he deserves all this punishment.

مرفوع بجه وجه و مجلس خاص مذکور شده که مارا اختیار مجلس را باب نهم و رسا از هر صناعت
لازم است است یعنی از چه رو فرموده اند که از جمله آثار جمیلیه و اطوار جلیله آنگاه ملوک ایشان عیانست
اعیان و دولت و اختیار صحبت رؤسای هر حرفت و صناعت است خاصه را باب آداب و حکم که
هر وجه و همه باب برایشان معاشرت این عشیقه ذوی الشان واجب است -

توقع تا در همه آفاق متشکک مابین علوم انتشار یابد چه درین معنی ملک را قوت است و دشمن را
خوف و تقریر این معنی آنست که چون در انفس همه اهل آفاق آوازه اشتغال ماباشال علوم نفیه
منتشر گردد و هر آنکه سر تا سر اقطار ملک و دولت را صولتی دیگر و اقبال را استقلال تازه رونماید
و پراکنده دیهادر مردم بحجیت اندیشه گراید چه پیدا است که شغل ملوک تحصیل کریمه و خلال عظیمه موجب
جمال و جلال ملک ملت میشود و باعث رخسار اولیا و خوف اعدا و دین و دولت میگردد -

مرفوع باعث امر و الا تهید فلان والی بقوتی که آنرا حدی و نهایتی نبوده امید رستگاری
ایران نداشته باشد چیت -

توقع چون آن تهنیتی منزه از فرط گرانجانی و سبکسری در مقام شرف عظمت قدر و مقدار این
دولتخانه عظمی شده عداوت اولیاء دولت سپهر صولت را سهل و آسان می پذیرد و دهمیت
استیصال اهل طاعت مابا وجود عدم استطاعت می گمارد و لاجرم مجرم این ابله و کوتاهی اندیشه
استحقاق این مراتب بل بالاتر و ابرو -

151. Barchih májib shókhzáid násih kih dar mabá-diyi 'ahd i Qubád az pýyah, i wálá uftádah bád az án waqt baz ora bah martabah, i khud bázgashte rú na-dátah.

154 T.—Basabab i taháwun wa tasábul i o darbáb i haq khássah bah hangám i wusúq bah muwáfaqat i rozgár. Intahá wa táujih i taúqí? bar in wajh ast kih haqíqat i án násanjidah-atwár az mizán i intihán wa ikhtábár badín pulah zohúr yáft kih bargáhi az ráhi muwáfaqat i bakht i musá'ad wa akhtar i tali' i sá'id bah muwáfaqat i rozgár ammedwár mágardad dar kár i haq chuánchih haqqi kár ast *mosálmán* *mayy* mífárad wa nihayat musálmánah dar báhi i ihqáq i haqqi azo rú mifárad.

154 M.—Unchih mukarrar dar m'ariz i bayán i máguzár i waqt wa háti buráb wa rijál farmádah and kih chahár khushat ast kih ikhtiyár i mardán i kár wa 'itibár i sháslatagán i kúrzár bar án sazást ast az haqqat i án sá, ál mirawad.

155 T.—Nakhshtin quwwat i ghálibah ast y'a-ni bálat i qábirah, i bálishah kih ámrá saurat i qúw-wat i ghazabí bar angezad wa shoját az án khezad dawumin qalb i jam' y'aní dilo kih az fart i jam'-yat bah taubáiyi khud az har tafriqah parágandah na-shawad tá parágandagi dar ajtimá' i díhá nayaf-ganad balkih b'is i jam'iyat i kbátirhá i parágan—dah dílán gardad siwumi tamániyi manzar y'aní kamál 'azamat wa usawáriyi bunyah chih bádiyunnaz-ar az khusúsiyat i simákih darnawazir jalwah-numá mágardad durustiysi haikal wa durustiysi paikar ast (wa haqqíq i bátin b'ad az ázmá'ish zahir mishawad) chahárumín siat i ma'rifat wa hamáná murád az án kamál i dānistān wa shinákhtan i zarúriyát i harb háshad az maqám i kar o far wa íplām wa íhjam wa shinákhtan i álul wa adwát i paikar wa furúsut wa furúsiyat i rijál wa afrás wa ghair i inhá.

151 Q.—For what reason has councillor Shokh-zád who, in the beginning of the time of king Qubád fell from his lofty rank, never regained his dignities?

154 A.—On account of his apathy and indifference as to doing justice, especially when he felt confidence that the time was propitious to him. End. and the explanation of this reply is on this wise that the facts about that unbalanced individual, when weighed in the scales of test and trial, appeared in this scale viz., that when, on account of the friend-*liness of good fortune and the star of prosperity* he expected times to be favorable to him, he was utterly careless in the work of doing equity, as it ought to be done, and displayed utter indifference in executing justice.

155 Q.—It is asked what is the meaning of that which your Majesty has often said when speaking of what is indispensably necessary for battles and soldiers viz., that there are four qualities which it is fitting that men of action should aim at and on which warriors should depend?

155 A.—Firstly, overpowering strength viz., the wrathful furious quality which the fierceness of the strength of anger excites, and from it courage springs.

Secondly, a collected heart, that is, a heart which from its extreme coolness would never get confused by any perplexity even when all alone and would not cast disquietude on all hearts but rather would steady the hearts of those already disquieted.

Thirdly, a perfect exterior viz., bigness and strength of body so that at the first glance, from the very look of the visage [which is the first thing that strikes the eye] an awe-inspiring aspect and perfect bodily condition shall appear (and as to the internal qualities they can only be known after trial of them).

Fourthly, wide knowledge; and certainly the object of that is perfectly to know and perceive the *exigencies of warfare*, with reference to the time of making assaults, advancing, retreating and the understanding of weapons and materials of fighting and knowledge of men and acquaintance with horseflesh, etc.

مشرق و غروب بجهت مشرق و باطل و باطل که در بساطی عهد قباد از پای و الا افتاده بود از آن وقت باز
او را بر تپه خود بازگشتی رونداده.

توضیح بجهت تهاون و تساهل او در باب حق خاصه هنگام وثوق به واقفیت روزگار است و توجیه
این توضیح بر این وجه است که حقیقت آن ناشی از اطوار از میزان امتحان و اختیار بدین پله ظاهر
یافت که هرگاه از راه مراقبت بخت مساعد و آخر طالع مساعد به واقفیت روزگار امیدوار میگردد
در کار حق چنانچه حق کارست مسایل را میباید و نهایت سامع در باب احقاق حقوق از
رو می دهد.

مشرق و غروب بجهت مشرق و باطل و باطل که در بساطی عهد قباد از پای و الا افتاده بود از آن وقت باز
او را بر تپه خود بازگشتی رونداده.

اختیار آن مردان کار و اعتبار شائستگان کارزار بران سزا است از حقیقت آن سوال می رود.

توضیح تبیین قوت غالب است یعنی حالت قاهره باشد که از اسورت قوت غلبه برانگیر و شجاعت از آن
خیزد و دین قلب جمیع به تنهایی خود از هر تفرقه پراکنده نشود و تپا گندی در جمیع
و با اینگونه بکار باعث جمیع خاطرهای پراکنده دلان گردند و تمامی منظر یعنی کمال عظمت و استواری بشیبه
چه بادی انظر از خصوصیات بیما که در نواظر جلوه نماید مگر و در شتی بیگل و در شتی بیگل و در شتی بیگل
از آن نشانی ظاهر شود و چهارمین است معرفت و همان نام از آن که سال و استثن و شش ماه و در پات حربه
از تمام که در قوا ام و اجماع و شناختن آلات و ادوات و پیکار و فرست و فرست و فرست و فرست و غیر اینها.

151 M.—Sabab i sudúr i amr i 'alí bah 'azl i fulán wálí chust.

151 T.—An sud rāi khweshtan ra bah saranji mi kārūn, i saal kih bah itimām i khurdān wa itimā i naqi, khurdān rast wa durust āyad mashghūl midād wa amāl wa asghal i 'azīmah rā kih pardakhti ān juz bah kashsh i 'uzmā i alī i 'amal bar nayāyad naqi wa mu'attal miguzárad.

152 M.—Bā'is hukm bah ijāb i ijtināb az nazdiki wa mu'halatati tabīn chūh bashad kih bar sabīl i takwīl farmūdah ast kih bar khūdmāndān tabīl i ashnāyi o bah begānagi zarūr balkih qurb i o az rabi ihtiyāt baghiyāt dūr ast.

152 T.—An shariat-sarishi paiwastah bar ān sar ast kih xir i dostān wa paiwastagān i nazdik i khwesh rā nazd i khwesh wa begūnah i slā numāyand chumānehih mukarraf asar i eshan nā kā rāzā i nihāni khair-andeshān i mā kih khulās i 'aqidat i shān nazd i hamgīnān bah subūt paiwastah pesh i mu izhār namūdah.

153 M.—Bāchih dalil farmūdah and kih bar jam'i anliyā i daulat mā ijtināb az riyā dar hamagiya auqāt wa ahwal wajib ast. Inaba wa tanjibi fu an ast kih chumānehih dar zāhir i kār izhār i daulat khwāhī namūdah kīdā khair-andesh wā mī-numāyand bāyad kih bātin i khweshtan rā niz bar tabq i zāhir ārastah har do mutān rā bar wafq i haq wa raghm i bātil mutawāliq wa mutatābiq dūrand.

153 T.—Basabab i ittisaf i afzāl i mā mikhwāhem kih paiwastah sarishah i ijtibād i eshān barāi mā bah yak digar bāst ah bāshad wa taqrīr i in taqīd ānkih chumānehih jamgīnān jawāriyi n'mat i marā dar majāriyi in'ām wa itzāi bar sabīl i imtidād wa ittisaf chumānehih hast mikhwāham mā niz paiwastah sif-ilah i fid wa ijtibād i eshan rā dar kār i n'ām khwāhī daulat i yak digar nāgusastah mikh-wāst an.

151 Q.—What is the reason of the high order of your Majesty that such and such a Governor is to be dismissed?

151 A.—That weak minded one occupies himself in discharging duties of an easy kind which would fall properly to the hands of subordinates and which require only a low degree of intelligence, and leave unfinished and unsettled the serious matters and affairs the accomplishment of which requires the best efforts of the higher functionaries of the state.

152 Q.—What is the reason of the order that it is proper to withdraw from close connexion and intimacy with such and such a one, so that you have repeatedly declared that wise men ought to drop his acquaintance and separate from him, and indeed that merely to remain near him was most incautious?

152 A.—That mischievous man is ever thinking how to disclose the secrets of his friends and their associates before friends and strangers, and so he has often disclosed to me their secrets along with the private matters of my adherents, the sincerity of whose loyalty to me has been proved to all.

153 Q.—Why have you declared that all the servants of the state at all times and in all circumstances should refrain from treachery? And the explanation of this thing is this, that just as they openly, setting forth their loyalty profess themselves to be my well-wishers, so it is proper that adorning their innermost hearts according to their exterior, they should make both conformable and agreeable to what is right and opposed to what is false?

153 A.—Since my kindnesses are continuous I desire that the thread of their efforts on my behalf should always remain unbroken; and the detailed meaning of this Reply is, that since all men desire that the vessels of my bounty in the rivers of my beneficence and grace, shall last continuously for ever (as in truth is the case) so, in like manner, I desire always that the links of the chain of their efforts and endeavours in the matter of the welfare of my state shall never part, one from the other.

مرفوع سبب صدور امر عالی بغزل سلطان والی چیست.

توقیع آن مست رامی خویشتن را بسر انجام کارهای سهل که با تمام خوردان و اعتنای قاص
خردان راست و درست آید مشغول میدارد و اعمال و اشغال عظیمه را که پرداخت آن جز
بکوشش عظمای اهل عمل بر نیاید ناقص و معطل میگذارد.

مرفوع باعث حکم با بیجا ب اجتناب از نزدیکی و مخالطت فلان چه باشد که بر سبیل تکرار فرموده اند
که برخوردندان تبدیل آشنائی او به بیگانگی ضرور بلکه قرب او از راه احتیاط بغایت دورست.
توقیع آن شرارت سرشت پیوسته بران بر است که سردستان و پیوستگان نزدیک خویش را
نزد خویش و بیگانه افشاناید چنانچه مکرر اسرار ایشان را بار از راه نهانی خیر اندیشان ماکه خلوص
عقیدت شان نزد همگنان به ثبوت پیوسته پیش ما ظاهر نموده.

مرفوع چه دلیل فرموده اند که بر جمیع اولیای دولت ما اجتناب از یاد هرگی اوقات و احوال و اجابت
انتهی و توجیه نمیشد آنست که چنانچه در ظاهر کار ظاهر دارد و لخواهی نموده خود را خیر اندیش و انما یند باید که باطن
خویش را نیز بر طبق ظاهر آراسته هر دو موطن را بر وفق حق و زعم باطل متوافق و متطابق دارند.
توقیع بسبب اتصال افضال مایه خواهیم که پیوسته سر رشته اجتهاد ایشان برای ما یکدیگر باز بسته باشد
و تقریر این توقیع آنکه چون همگنان جواری نعمت ما را در تجارتی انعام و افضال بر سبیل امتداد و اتصال
چنانچه مستقیم خواهند یافت پیوسته سلسله جد و اجتهاد ایشان را در کار نیکوخواهی دولت یکدیگر باز بسته میخوایم.

150 M. —Mājib i mahyi ra'āya az mudāf'ahi khirāj dar waqt i wa'ib i ikhrāj i ān chist. Intahā' wa taqrir ānkih ya'ni az rāhi hazar i mafsahāh yā az wājibi nazar bah mustahā i ra'iyat farū'ah and kih sabīl i guzārindegān i amwāl i ra'iyati wa tafwiz wa tazā'if i munāsib az irtifā'āt wa sā'ir i jihāt ān ast kih chūn waqt i ikhrāj i khirāj darāyad filhāl adā'i tamāniyi ān dān ra kih darhaqiqat farzi ān ast wājib i fardiyabzā, dāni-tah bah tariq i ta'wīq daf' ul waqt dar an rawā nu dārand.

150 T. —Bis i man' az in amr i mamnū' ān ast kih agar bah mutalabah, i adā i ān dar yak daf'ah muwākhaz shawand darān halat ahwāl i eslām namūdar i barahmagiyi darakhshān bāshad dar barg-rezān bah mau-sim i khazān Intahā' wa taqrir i in ta'wīq' ān ast kih sabāhi hāl wa ma, āl i hamginān dar isāl i hamagiyi ān māl inhisār dārad chih dar sūrate kih majmū'ah, i unchih adā i ān bah illat i mudāfa'ah bah tikkir uftādah bāshad bah yak daf'ah tahammul numāyand kumahālah hamagi dar yak hālat maslūb-ul-amwāl wa mankūb-ul-ahwāl gārdand wa kasrat i taqr wa qillat i ghina' illat i ranj wa 'anā bah bā'is i halāk wa tanā i eshan shawad az kalimāt i m'ujazah, i bāligh'ah, i Ahmad bin i Hasan i maimandī wazir i āl i Subuktigin ast kih dar jawāb i 'arzdashit i ra'āya dar in bab ta'wīq' namūtah al khirāju jirāhum dawāubuh adā, i hu v'ani khirāj az 'alam i qurūh wa dambalhist kih 'alā i ān munhasir dar ikhrāj i mawāl i kāsīdah ast.

150 Q.—What is the reason of your forbidding your subjects to delay paying their taxes at the time fixed therefor. End. And the explication is this viz, Is it because of fear of evil, or looking to the advantage of the subjects themselves, that you have declared that the proper way, for those who have to pay taxes, whether from the produce of land, or from other sources, is this that when the time for paying the tax arrives, at once deeming the full payment of that liability (which in truth is specially incumbent on them) to be instantly necessary, they should not, by procrastinating, allow any delay to occur therein?

150 A.—The reason of forbidding this evil course is that if they should be called on for payment of it, (i. e., the tax) all at once, in this case their condition would be like the bareness of trees at the fall of the leaf in autumn. End. And the explanation of this opinion is this, that the good, present and prospective, of all depends on the payment of the whole of the tax, because in the case that they have to) sustain at one time the whole burden of that (tax) the payment of which, on account of their delaying, has fallen into arrears, assuredly all of them will alike be injured in pocket and be in bad case and the extremity of their poverty and the dearth of their prosperity will be causes for grief and affliction, ay even of ruin and destruction to them. One of the concise, but perfect sayings of Ahmad son of Hasan of Maimand wazir of the house of Subuktigin is this order that he passed by way of reply to a petition of certain subjects in this matter.

Al khirāju jirāhum dawāubuh adāuh.

Taxes are wounds, their cure is paying them: that is, taxes are a species of wounds or ulcers and their cure depends on letting out the poisonous matter inside.

مُرفوع موجبِ نهي رعایا از مدافعه مُخرج در وقتِ وجوبِ اخراجِ آن چسبیتِ انتهی و تقریر آنکه یعنی
از راهِ حذرِ مفسده یا از وجهِ نظرِ مصلحتِ رعیتِ فرموده اند که سبیلِ گذارندگانِ اموالِ رعیتی از
ارتفاعات و سایرِ جهاتِ آنست که چون وقتِ اخراجِ خرج در آید فی الحال اداے تمامی آن
وین را که در حقیقت فرضِ عینِ ست واجبِ فوری القضاء دانسته بطریقِ تعویقِ دفع الوقت
دران رواندارند.

توقیعِ باعثِ منع ازین امر ممنوع آنست که اگر بمطالبه اداے آن در یک دفعه مواخذ شوند دران
حالت احوالِ ایشان نمودار برهنگی درختان باشد در برگ ریزان بهوسمِ خزان انتهی تقریر این
توقیع آنست که صلحِ حال و آلِ همگان در ایصالِ سبکی آن مال انحصار دارد چه در صورتیکه
مجموعه آنچه اداے آن بعلت مدافعه بتاخیر افتاده باشد بیک دفعه محملِ نمایند لامحالہ سبکی در
یک حالتِ مسلوبِ الاموال و منکوبِ الاحوال گردند و کثرتِ فقر و قلتِ غنا علتِ رنج و عنا
بل باعثِ هلاک و فناء ایشان شود از کلماتِ موجزه بلیغہ احمد بن حسن میمندی وزیر آلِ بکتگین
است که در جوابِ عرضِ درشت رعایا درین باب توقیعِ نموده اخراجِ جراح و داوره اداے یعنی خرج از
عالمِ قروح و دهنلماست که علاجِ آن منحصر در اخراجِ موادِ فاسده است.

148 M.—Bā'is i sarzanish namādan wa ruswā sākhitan i sāhib i diwān i mazālim dar hamagi majāmi' wa mahāfil i ōshnā wa begānah wa 'ālim wa jāhil ehīst.

148 T.—Bah mā rasādan kih ān mudbīr bah feryād rasiyi mutazallimīn aslā iqbal naminumāyad balkih dad-khwāhan rā khwāh wa nakhwāh bar dar-gāhi khud nigūh dāshitah nazd i khweshtan rāh namidibad wa basabab i jān wa bedād i khud intishār i akhbār bā badnāmi dar su'i i ōfāq wa aqar rawā midarad.

149 M.—Baehib, illat farmūlah and kih mibāyad kih hechak az auliya i dāulat bah hangām i irjā i khizmat agarchih dushwār bāshad izhār i mal' nanumāyad va'nī sabīl i farmūbarān i mulūk dar sulūk i tariq i farmūbari ān ast kih dar hawātin i khweshtan (chih jā i zawābir) zujrat wa nafarat rā rāh nadiband khosūs dar khizmat marjū'ah harchand dushwār wa dūr az kūr bāshad bahech wajh āsār i tubāwan wa fawāni wa amārat i huj wa mātawāni az safahat i peshūniyi khwesh-tan zāhir nah sāzand.

149 T.—Bawāsātah, ānkih mabūdā dilhā, i mā dar waqt i 'atāyā basabab i tafajjur wa tanaflūr i eshān az qabūl i ān khidmat kamtar bah rāfāt wa rahmat iqbal numāyad wa taqwi i ān m'awā ānkih bah sabab i nahi az ān tafwiz wa taz'if i manāsib wa amr i munbī ān ast kih chūn naubat i 'ilā, i 'atāyā wa tafwiz wa taz'if i manāsib wa marātib badeshān rasad nazar bah mulāhazah, i sudūr i m'aniyi mazkūr khalal wa wahn wa futūr bah āsās mutālib i ānan dar khātir rāhi khutūr nayābad.

148 Q.—What is the reason of your censuring the Chief Judge of the Criminal Courts and holding him up to infamy in all assemblages and companies whether of friends or strangers, wise men or foolish ones?

148 A.—I have learnt that that backslider never affords effectual redress to the oppressed but keeps complainants, willy, nilly, at his gates, and denies them access to himself, and thinks fit to allow the spreading of evil reports against himself in all quarters and on all sides, owing to his tyranny and injustice.

149 Q.—Why has your Majesty said that no servant of the state should show dissatisfaction when office is entrusted to him, however hard it may be; that is, the road for king's servants, in following the path of obedience, is this that in their innermost hearts (what need to say outwardly) they should not allow sorrow and disgust to have way, and especially they should not allow that on the open pages of their countenances, signs of listlessness and languor and indications of weakness and debility should appear in the discharge of the duties entrusted to them, however hard and almost impossible they be?

149 A.—By reason of this lest (God forbid!) Our hearts at the time of dealing out rewards, should on account of their vexation and dissatisfaction, be less inclined to regard their services as deserving of kindness and sympathy; and the explication of this matter is this that the reason of my prohibition of this unsatisfactory behaviour of theirs is that when the time arrives for dispensing my favours and conferring offices upon them and doubling their rank, looking to the occurrence of the said matters, (viz., their unwillingness to accept the post previously assigned to them) an injurious indifference to (the foundations of) their wishes may not find its way into my heart.

مرفوع باعث سرزنش نمودن و رسوا ساختن صاحب دیوانِ مظالم در سنگهٔ مجامع و محافل
است ناوبریگانه و عالم و جاهلِ حمیت۔

توقیع بارسیده که آن را بر بفرایدرسی متظلمان اصلاً اقبال نمینماید بلکه داوخواهان را نخواهد و ناخواه
بر درگاه خود نگاہ داشته نزد خویشین راه نمیدهد و بسبب جور و سبید او خود انتشار اخبار بانه نامی
در سائر آفاق و اقطار روامیدارد۔

مرفوع بچه علت فرموده اند که میباید که پیچیک از اولیاء دولت بهنگام ارجاع خدمات اگر چه دشوار باشد
اظهار ملال ننماید یعنی بسبب فساد انبران ملوک در سلوک طریق فرمانبری آنست که در بوطن خویشین
چه جائے ظواهر ضحرت و نفرت را راه ندهند خصوص در خدمات مروجہ هر چند دشوار و دور از کار باشد
بسیج وجه آثار تعاون و توأله و امارات عجز و ناتوانی از صفات پیشانی خویشین ظاهر نماند۔

توقیع بواسطه آنکه مبادا در وقت عطایا سبب تضجر و تنفرایشان از قبول آن خدمات کمتر
بر آفت و رحمت اقبال نماید و تقریر این معنی آنکه سبب نمی ازین امر منہی آنست که چون نوبت عطا
عطایا و تفویض و تضعیف مناصب و مراتب بدیشان رسد نظر بلا حفظهٔ صد و معنی مذکور خلل و دهن
و فتور با اساس مطالب آنان در خاطر راه خطور نیابد۔

146 M.—Baebih dalil farzudah and kih mazan-nah, i mā dar būrah, i fulān nifāq-peshah bah āmezish, i ghashi badandeshi ba khulās i nfiyat i khairkhwahuyi auliya i daulat i bādsūhi qarib ba martabah, i yaqin paiwastah.

146 T.—Badin wajh kih shiddat i raghibat i hā-tiniyi o ba istimā' i aqwāl i bādsigāliyi mā az mahā'il i hāl i o zāhir wa paidāst wa khwābish i waqū' i zillat wa wusūl i mazallat bah auliya az shu-mā'il i kirdār wa guftārsh numāyān wa huwaidā ast.

147 M.—Mujib i man' wa zajr i fulān muqarrab az atrofātān i nū'rah, i khashm wa ghazab i shahar-yar bah guftar i mubā'im i tab' wa muwāfiq i mizāj hangām i izhār i 'adam i rizā nisbat bah fulān muh-tashim chist.

147 T.—Tā dar hangām i nikbat az yār wa yā-war judā nah mēnad. Inahā wa inqirā' i in tanqī' ānkih chūn hanginān in shewah, i nā-sitūdāh rā mauziyi mā dāmand harā'ib, az har rāh kih rā dībād darām-adah ba wasilāh, i khushāmad-goī dar maqām i rizā-joiyi mā shawand wa bah uned i kirsūl i muwafagat i muqtazā i waqt wa hāl i mā mardumūn rā hus-mūjibi nafs-ul-amrī az khud nabranjanand tā raftah raftāh bar tabaq i in sulūki nūhanjar farīq i dosti wa imdād i yārān bah insidād āyad bal alwāb i dushmaniyyi dostān wa rūhi begānagiyyi āshnāyān bah kushādagi girayad wa chūn lawāzīm i wāzūniyi rozgār kari khud kardāh naubat i idhār badeshān rasūnad wa sāyah, i tawajjuh i khisrawān az sar i shūn bāz girad nāchar be yār wa mudadgār bimāwand wa ānān fursat yafāh damār az rozgār i hanginān barārānd.

146 Q.—On what grounds has your Majesty said that your suspicion respecting a certain enemy viz., that he has mingled the dirt of malice in the purity of his good feeling and well-wishing towards the royal servants, has almost reached the degree of certainty?

146 A.—Because his extreme and heartfelt desire to hear malevolent words spoken of me is clear and obvious from the marks of his conduct, and his desire that my friends shall fall into mistakes and disgrace is plain and conspicuous from his manner of speech and action.

147 Q.—What is the cause of your Majesty's forbidding and warning such and such a courtier against kindling the fire of anger and wrath in the king's mind by softspeech, agreeable to the feelings, and falling in with the humour of the moment when your Majesty expresses your dissatisfaction as regards such and such a dignity?

147 A.—So that in the time of adversity they may not be separate from friends and helpers. *End.* And the explication of this reply is this, that when all think that this reprehensible practice is desired by me, certainly in every possible way they will try to please me, by flattery, and in the hope that they may become strictly in accordance with my wishes, for the time being, they will of themselves, without real reason, embitter other men against them until by degrees, by this devious course, the path of friendship, and of aiding one's friends will be closed, nay the doors of hatred to friends and the road of estrangement from acquaintances will be opened; and when the perverse nature of the time, producing its ordinary effects, brings on *them* in turn a period of misfortune and withdraws from *them* the shade of the king's favor, *they* in their turn will remain friendless and helpless and the others, seizing their opportunity, will bring down ruin on all their lives.

مرفوع بجه دلیل فرموده اند که مظنه ما در باره فلان نفاق پیشه بامینه نش غش بداندیشه
بخلوص نیت خیرخواهی اولیای دولتی باوشاهی قریب برترتبه یقین پیوسته.

توقیع بدین وجه که شدت رغبت باطنی او باستماع اقوال بدسگالی ما از محائل حال او ظاهر
و پیدا است و خواهش وقوع زلزله و وصول مذلت باولیا از شمائل کردار و گفتارش نمایان و هویدا.
مرفوع موجب منع و زجر فلان مقرب از افروختن نائره نشیم و غضب شهریار بگفتار ملام طبع و موافق
مزاج هنگام اظهار عدم رضا نسبت بفلان مختتم چیست.

توقیع تا در هنگام نکبت از یار و یاور جدا ننهند انتهی و تقریر این توقیع آنکه چون همگنان این شیوه
ناستوده را امر می ماند هر آنکه از هر راه که رود بدو آمده بوسیله خوشامدگویی در مقام مضاجعی
باشوند و بامید حصول موافقت مقتضای وقت و حال ما مردمان را بوجوب نفس الامر از خود
نه رنجانند تا رفته رفته بر طبق این سلوک ما بهنجار طریق دوستی و ادا و یاران با نسد او آید بل بخوا
و دشمنی و دوستان و راه بیگانگی آشنایان بکشادگی گراید و چون لوازم و اثر و نی روزگار کار خود کرد
نوبت او بار به ایشان رساند سایه توجیه خسروان از سرشان باز گیرد و ناچار بی یار و مددگار بمانند و
آنان فرصت یافته دمار از روزگار همگنان بر آرند.

141 M.--Az chûh râh bar zabân i sidq--bayân raftah kih tark i mukâlamah, i fulan sabuk-sar dar n âwân bar mâ baghâyat girân mîâyad wa hâlânkîh pesh-tar az tu râh sukhân dar dargâh az hamah besh-tar dâsh-t.

141 T.--Esh mâjîh i fâkîh az ifrât i sukhânân i be-furogh kih hamâna nûr i sidq wa safâ az ânhâ mashub shudah as-mâ' wa qulûb i mâ wa ahli anjuman i Huzâr râ dar ta'ab i tawqûq' i istima' wa qabûl andâkh-tah.

145 M.--Bachîh istihqâq dar haqq i fulân nek-akhtar farmû lah and kih yagonah. i zamon wa mum-tâz i aqrân bul b-qarîn'ahd wa qarn i khud ast.

145 T.--An sâdat-sarîsh-t mard i âzâdah ebândân pâkizah-zahar uttâdah kih hamânâ nazîr i o az abna i rozgâr na zadah az dabî, il i sinûdagiyi khsûsî lah an ast kih bâ wujûd i ânkîh dar dargâhî mâ naqsh i hamagî muradâtash durust na nashastah wa heehak az irâdâtash ba husûl na paiwa-stah qat'an zabân ba shokwah, i ma'ashnâ nah namûdah balkîh lah ba gîlah nakushûdah.

141 Q.--Why has it fallen from the truthful tongue of your Majesty, that the much talking of a certain foolish one in these times is most wearisome to your Majesty, though formerly he had the privilege of talking more than any one in Darbar?

141 A.--Because by the copiousness of his dull words, from which certainly the light of truth and sincerity is excluded, the ears and hearts of myself and my courtiers are thrown into the torture of listening to and receiving them.

145 Q.--For what merits has your Majesty said in respect to such and such a fortunate one that he is the unique one of his age, the most conspicuous among his contemporaries, nay the peerless one of his period and generation?

145 A.--That innately good and sincere man is of such a pure nature that, of a verity, his like has not been born among the children of this time. One of the proofs of the excellence of his nature is this that though in my court none of his aims got the seal of fulfilment, and not a single one of his purposes were accomplished, yet not in the least did he let his tongue accuse me, nay he did not even open his lips to complain.

مرفوع از چه راه بر زبان صدق بیان رفته که فرط مکالمه فلان سبکسرورین آوان بر ما بغایت گران می آید و حالانکه پیشتر ازین راه سخن در درگاه از همه بیشتر داشت.

توقیع^{۱۲۲} بموجب اینکه از افراط سخنان بے فروغ که همانا نور صدق و صفا از آنها مسلوب شده استماع و قلوب ما و اهل انجمن حضور را در تعب توقع استماع و قبول انداخته.

مرفوع بجه استحقاق در حق فلان نیک اختر فرموده اند که یگانه زمان و ممتاز اقران بل بیقرین عهد و قرن خودست.

توقیع^{۱۲۳} این سعادت سرشت مرد آزاده چندان پاکیزه گوهر افتاده که همانا نظیر او از اینها در روزگار نراده از دلائل ستودگی خیمائش آنست که با وجود آنکه در درگاه نقش بگه مرادش درست نه نشسته و هیچک از ارادش بحصول نی پیوسته قطعا زبان بشکوه ما آشنانموده بلکه لب بگل نه کشوده.

sai' wa sinān wa fanezish i mard-afganān wa khalt
bā mardān i mard dar bazm i maidān i nabard khwāh-
and binābar i takhaluf i umūr i mazkūrah wa tazād i
ma'wāl i mozbūrah bah zarūrat muwāfaqat bech
sūrat rā namūmayad.

143 T.—Chūn rifāqat i mulūk dar sulūk i tariq i
wifāq bā muqtazayāt i anfas i mutazāddah, i ahli ulūq i
muta'addidān dar muqāt i mukhtalifān (chih ja i
yake an) muta'azzir ast jāmūhūrah chandūnkil
qadar i qudrat i imkūn wa taq i tāqat i insān
bā-bad az muwāfaqat i murād i har sinfe bah
muqtazā i salāhi waqt wa hāl i 'alamiyān dast bāz
nastūrem.

from the king the work of the sword and the spear
and the society of men of war and companionship
with brave men in the throng of the battle field—
say, in consequence of the differences of all these views
and the opposite character of the matters mentioned
above, certainly perfect conformity on the king's
part does not seem possible.

143 A.—Although it is very difficult for king
to have fellowship with men by taking the road o
ngreement with the various desires of the conflicting
spirit of various men at various times, (much less a
one and the same time), still of a truth as far as is
possible, and the circle of our power extends, we do
not withdraw our hands from acting in accord with
the wishes of each group, according to the pro-
prieties of the time, and the circumstances of mankind.

سیف و سنان و آمیزش مرد افکنان و خلط با مردان مرد و زرم میدان نبرد خواهند بنابر تخالف امور
مذکورہ و تضاد مواد مذکورہ بضرورت موافقت در هیچ صورت رونمایید۔

توضیح چون رفاقت ملوک در سلوک طریق وفاق با مقتضیات نفس متضاده اہل آفاق متعدد
در اوقات مختلفہ چه چاہے یک آن متغیر است لامحالہ چند آنکہ قدرت امکان و طوق طاقت
السان باشد از موافقت مراد ہر منفی بمقتضای صلاح وقت و حال عالمیان دست باز نداریم۔

143 M.—Chūn nan'i 'āliyi insān bar asāf'i muk-
wāldīyah ishtimāl dī'at wa 'ilāzī i 'har sinf i bah
ikhtilāf i mīplāzī i 'abī zāhir ast wa 'alim i mīgh-
ābāt i 'iqāzī i 'abāt mīdūm bar mīdūk i 'fujūm-
nigār i hāzīm hāzīm ast wa mīwāfaq i 'bāz az 'ān
chūn jū, i hūmīnān bī wujū i mīghilāfat i mīqtazā-
yāt i wihāl dardwār-wamā bī mīhāl-shūsh mīdān
sinf i 'dīshah-sūfīsh kīh mīnīsh i 'eshān jūz ilzīm i
shewahī dīn wa dānīsh rā mīstād'ī nabāshad az shū-
aryār jūz hī mījīnīsat i dāimīyī arbab i talāyū
wa taullāh khūshīd i 'gārdīnī wa ashāb i dīrāyāt
wa kīf'iyāt az khūshīdī sūwī sarf i 'āzīm i mīlūkīnīh
bah mīthz i 'islāmī ashghāl i mīlī wa mālki wa tūfir i
mīwāl i buyūt wa khūzīn wa bāz i hīnāt i
mālīkātūh bah takār i 'mīrāt i bīkāl wa zārāt i
ziyā'āt wa 'aqīqāt mītwāqī' nabāshad wa ashāb i
takāfful i 'mūc i dār-ut-talāt az mīlīk i dālgar
hamīn mīzīr dār-kārbā i mībāzillīmīn wa gīnār-rāsī
mī'ānīdāt i dīl-khūshīd wa fānī wa ghīshāt i bālībān
wa 'ishābī 'āzīm wa 'kūwī i kīshī i hūmīyī 'ābāt wa
bīlāl khūshīd wa gūrohe mīzhāt-pīzāh jūz tāqīl i
mīlīk bī tarāldīnīd wa tāfīl wa wāhī' bīrīzzah wa bādār-
rūf tawāqī' nāmūnāwād wa jūm'ū tūn-āsīyān jūz
afzūsh i mījībāt i rīhāt wa āsāpīsh wa pāsaj i āshāb i
rāmīsh wa ārāmīsh dār mī'āshīrat i ābāt i gāimā wa
tarāb wa mīghilāfat i āshāb i rūl wa sarād az khūshī-
rūpasandānīd wa khūshīwandān i wīghā wa harb wa
ashāb i 'ān wa zāb az bīlshāh hamīn ashghāl i

143 Q.—Since man, the noble species, (i. e., of
animals) consists of many classes and the distinguish-
ing feature of each class is shown by the difference
of its natural tastes, and since it is incumbent on
intelligent and far-seeing princes not to thwart the
desires of their subjects, and yet conformity with se-
veral of those desires (not to say with all of them) not-
withstanding the contradictory views of different
classes is difficult or rather is impossible, for instance,
—one set of angelic natured men, whose souls only
long for what appertains to the practice of religion
and wisdom, are only satisfied with the Prince if he per-
petually associates with religious and godly men—
while our wise statesmen and finance ministers hope
from the Prince the direction of the royal thoughts
wholly upon improvements of imperial and financial
matters and increase of the wealth in the treasuries,
and the expending of all the energies of the king
upon increase of the buildings of the cities and the
cultivation of the land and irrigation,—while those
again entrusted with the affairs of the Courts of
Justice similarly desire from a just king that he
look into the affairs of suitors and ponder over the
concerns of litigants and those seeking aid and
justice, and the reform of what is evil and the puri-
fication of the corruptness of all people and places :
—and then the tribe of pleasure-lovers only desire
that the king be solely occupied in journeying and
hunting and in devotion to pastimes and pleasures :
—and the luxurious set only approve of the Prince's
interest in increasing the means of comfort and
ease and the planning of ways of pleasure and luxury,
in associating with singers and dancers and meeting
with musicians ;—and again the men of fights and
battles, the spearmen and swordsmen similarly want

مرفوع چون نوع عالی انسان بر اصناف متعدده اشتمال دارد و انصاف هر صنفی باختلاف مقتضای طبعی ظاهرست و عدم مخالفت اقتضای طبائع مردم بر ملوک فرجام نگر لازم و موافقت بعضی از آنان چه بای همگنان با وجود مخالفت مقتضیات نهاد و دشوار نایل محال سیاست مثلاً صنف فرشته سرشت که نشانی ایشان جز الزام شیوه دین و دانش را متدعی نباشد از شهر یا رجز میجانبست و آئی را باب تدبیر و تالاف خسرها نگردند و اصحاب درایت و کفایت از خسرو سواست صرف عزم ملوکانه بمحض صلاح اشغال مالی و ملکی و توفیر اموال بیوت و خزائن و بذل همت مالکانه بکثیر عمارات بلاد و زراعت ضیاعات و عقاریت متوقع نباشند و آری باب تکفل امور و اراعه الدالت از ملک دادگر همین نظر در کارهای متظلمان و غورری معاملات و ادعواهایان و اعانت و اعانت طالبان و صلاح فساد و ترویج و کساد و ملکی عباد و بلاد خواهند و گوی نه همت پزوه جز بقیقه ملک به تردد و تصدیق و انواع تنزه و تفرج توقع نمایند و جمعی تن آسایان جز افزایش موجبات راحت و آسایش و تسبیح اسباب ریش و آرایش و معاشرت اهل غنا و طرب و مخالفت اصحاب بود و سر و دوا از خسرها پسندند و خداوندان و غنا و حرب و اصحاب طعن ضرب از پادشاه پیشینگار

142 M.—Jardād bin i Narsī pidar i barādarān i rizā'iyi Qubād m'arūz medārad kih mār'sūn i man az diwān i 'atū'i Qubād daf'ihi nakhust haftad dirham muqarrar tiftād wa bah iz'at-i chandin karat ta farjām i rozgarash bar chabār hazār dirham qarār girift wa dar sal i sewomiyyi julūs i farq'ondah, i shaharyār kih ba baqā'i goti yār bāshad basababi ri'ayati jānib i mansūbān i khusrāwān i māzi dar yak daf'ah bah iz'at i dāsi duwāzdah hazār dirham muqarrar shudah wa mutawalliyyi diwān i 'atū'i dar bar martabah mutesaddiyi taqbil i ān gashdah dar sal i shashum i Aurang-nashiniyi malik bah qarār i do hazār bāz āmadah agar ān kitāyat — peshah az in — andeshah bāz nayāyad dar andak muddate rafah raftah hamagi bah kam o kāsht khwāhad raft dar in hālat salāhi bal wa ma'āl i dā'iyyi dawlat mustadiyi in ast kih ham unehih nakhust qarār dād i tafazzuli Qubād bād bar— qarār bimānad tā khātir i kamtariān i parastarān kih az parāgandagiyyi andeshahi besh wa kam darham ast az tafriqah farāham āyad?

142 T.—Darkhwāhi Jurdād dar in bāb qarān i kawāb ast ebih tamāmīyi muhabbat i billi' wa izdiyād i mādah, i rajā bilqawāh manūt wa marhūt bah izdiyād i i'mat ast wa bar in qiyās nuqsān i dosti wa kābīsh i umed-wārī wābastah bah kamīyi fazl wa karāmat ast minābar i in amri wālā bah nafāz paiwastah kih az bhālīs i amwāl i khāssah, i sarkār unehih bah sīghah, i kaqlil az qalil wa kasir az o bāz dāshtand āwā be kasr twa qasr bado rasānand wa bar jariyi istimrāriyi o duwāzdah hazār dirham biyafzāyand wa orū az jānib i mā bah umed-wariyi niko-kārī dar mustaqbil khush— hāl wa khursand dāshtah bahamah wajh khushnūd wa rizāmand azand.

142 Q.—Jardār son of Narsī father of the foster-brothers of Qubād states that his pay, granted by order of Qubād, at first was fixed at seven hundred dirhams, and by several increases up to the end of the time of Qubād was raised to four thousand dirhams, and in the third year of your Majesty's auspicious reign, may it last to the end of the world! on account of your kindness to those connected with past kings, all at once, by a threefold increase, was fixed at twelve thousand dirhams; and the Superintendent of "Pension and gifts office" was on every opportunity the cause of its decrease, so that in the sixth year of your reign it has come down to two thousand; if this niggardly one will not leave off his clipping habits, in a short time the whole pension by degrees will come down to nothing. Under these circumstances the present and future welfare of your well-wisher, craves this that what was fixed by the bounty of Qubād should remain fixed, so that the heart of the humblest of your servants which is now much perplexed by the reductions of his income may no longer be unsettled but may become collected and tranquil.

142 A.—The request of Jurdād in this matter is very proper, for complete affection in the present and strong grounds for hope in the future (lit. in the possible) depend upon and are united to the fulness of the favor shown by me; and similarly loss of affection and diminution of hope are the result of lessening the Prince's bounty and kindness. Therefore my high order hath issued, to repay to him from my special and personal treasury whatever they have withhold under this head of deduction, be it little or much, to the last fraction and let them increase his fixed pay by twelve thousand dirhams and making him happy and joyful in the hope of future benefits from me by all means render him cheerful and contented.

مرفوع جرداد بن نرسی پدر برادران رضاعی قباد حس روض میدارد که مرسوم من از دیوان عطار قباد
 دفعه نخست هفصد درهم مقسمه را قباد و باضافه چندین گرت تا فرجام روزگارش بر چهار هزار درهم قرار
 گرفت و در سال سومی جادوس فرخنده شهریار که با قبادی گیتی یار باشد بسبب رعایت جانب نسوبان
 خصه و ان ماضی در یک دفعه باضعاف ده سی دوازده هزار درهم مقرر شده و متوسل دیوان عطا یار
 هر مرتبه مقصدی تقلیل آن گشته در سال ششم او رنگ نشینی ملک بقرار دو هزار باز آمده اگر آن کفایت پیشه
 ازین اندیشه باز نیاید و راندک مدتی رفته رفته همگی یکم و کاست خواهد رفت و در نیالت صلاح حال و
 مال داعی دولت مستعدی نیست که هم آنچه نخست و تدار و افضل قباد بود برقرار بماند تا خاطر کترین
 بر تاران که از پراگندگی اندیشه بیش و کم درهم است از تصرف فرایم آید -

توضیح درخواه جرداد و برین باب قرین صواب است چه تمامی محبت بالفعل دراز و یاد و او در جبار بالقوه
 شوط و مربوط باز یاد نعمت است و برین قیاس نقصان دوستی و کاهش امیدواری و بسته بکمی فضل و
 کرامت بنا برین امر و الا بنفا و پیوسته که از خالص موال خاصه سرکار آنچه بصیغه تقلیل از قلیل کوشیه
 از و باز داشتند آنرا بکسر و قصرد و رسانند و بر جاری استمراری او دوازده هزار درهم بپذیرانند و او را از خا
 ما با امیدواری نیکو کاری در مستقبل خوشحال و خرسند داشته همه وجه خوشنود و رضامند سازند -

141 M.—Murde badwi bah dargāhi khusrāwi
amadah idli'a menumāyat kih dar in ahiyām bah
hangāmo kih hangāmabī bārish i bārān wa wāzish i
bād i wazān ra garmiyi hiddat wa tundiysi shiddat
būd malik bar manzil i man maimanat i nozūl mabzūl
farmūdah and wa man bar tabaq i iqtizā i waqt wa hal
wa maqūm kih hamgi bah neki iltiyūm dāstah
nochi dāstah bar ōz nihādah an wa haqq i maqūm
bagā āwardah?

141 T.—Agarehūh in āzādah-mard dar tangiyi
manzil wa kotāhiyi muddat shart i ziyāfat i ma baja
āwardah wa rasmi i nozūl wa iqāmat i ma adā kardah
wa alhaq bar tabaq i d'awā i khud haqq i maqūm adā
namūdah walekin mā niz orā dar was'at-ābād i amn
wa amān bā izāfat i tūl i zamān ziyāfat namūdah em
wa amnā tafazzul wa ihsān kih shewabī shādah
khusrāwān i āl i Sāsān ast bāyad kih nakhusht binā i
tahsil wusūl wa ta'jil i husūl i ān bar mabnū i ādā i
madh wa sanā nihādah angah bah tamhid wa tā'id i
asās i shūke wa spās pardozad wa dar maqām i reizā-
mandi wa khursandi shudah abwāb i shikāyat wa
tark i ri'āyat i haqq i inayat nasdūd āzād.

141 Q.—A man of the wild Badur (Bedouin)
Tribes has come to the Royal Presence chamber and
claims as follow: "in these days at the time that the
"violence of the rain * and the blowing of the stormy
"winds were raging with great force and abounding
"fury the king brought his auspicious presence into
"my house and I according to the requirements of
"the time, place and circumstances, all of which
"were favorable, humbly placed whatever I had
"on the plate of presentation and did all that was
"demanded by the situation?"

141 A.—Though that savage, in the narrowness
of his hut and shortness of the time well discharged
the duties of my entertainment and fulfilled the rites
of hospitality incident to my staying and resting there
and certainly, as he says, he paid me all the courtesies
demanded by the situation, yet, on the other hand,
so also have I entertained him in the broad
abode of my protection and shelter, and that for a
long length of days; but the kindness and favor which
are so nobly practised by the kings of the Sasa-
nian dynasty demand that, firstly, one should lay the
foundation of acquiring them (and that speedily)
upon the ground of paying praise and laud; and
next, that one should occupy oneself in strengthening
the grounds of thankfulness and gratitude and should
go into the house of satisfaction and content and should
shut the gates of complaint and disregard of the
blessing of my bounty.

* i. e. great force and abounding fury were to the violent rain
and driving wind.

مرفوع مروسے بدوی بدرنگا خوشروی آئندہ اور عا مینا یکہ درین ایام ہنگامیکہ ہنگامہ بارش
 یاران و وزرش بادوزان را گری بہت و تندی شدت بود ملک بزمزل سن بہت نزل منہ دل
 فرمودہ اند و من بطریق اقتضائے وقت و حال و مقام کہ ہنگامی الیام داشتند انچہ داشتہ
 بطریق عرض نہادہ ام و حق مقام بجا آورده۔

توقع اگرچہ آن آزادہ مرد در تنگی منزل و کوتاہی مدت شرط ضیافت مابجا آورده در ہم نزل و
 اقامت ادا کردہ و الحق بطریق خواستہ خود حق مقام ادا نمودہ و لیکن مانیر اور اور وسعت آبادی
 امان با اثبات طول زمان ضیافت نمودہ ایم و اما تفضل و احسان کہ شیوہ ستودہ و خیر و ان آل
 ساسان است باید کہ نخست بنا تحصیل و حصول تحصیل حصول آن بر بنبار ادا و مدح و ثنا نہادہ انگاہ تہدید
 و تائید اساس شکر و سپاس پردازد و در مقام رضامندی و خرمندی شدہ ابواب شکایت و
 ترک رعایت حق عنایت مسدود سازد۔

139 M.—*Illat i man' wa zajr wa bá'is i naf'i wa hajr i fulán khádim az dargáh wa sabab i 'azl az mansab i ri'yásat i khadám b'ad az qidam i khidmat wa 'adam i zuhúr i wasmat báwujúd i sabq i kalám i wusúq wa 'itimád chist?*

139 T.—*Dar to wilá sifet i nasháistah, i liqd wa kinah kih paiwastah dar mutáwiyi sínah nihúftah medáshet az ún násitúdah- atwár bah zohúr paiwast wa paidást kih az bad-darunún i tirah-rawán elashm i taqdim i khizmat nazdik i khuseawán dáshtan be niháyat az ráhi kár dúr ast wa dúr kardan i in gúnah nákohidab-mahzarán az qurb i anjuman i huzúr bah zarúrat bagháyat zarúr ast.*

140 M.—*Mújib i man' wa hijáb fulán hájib az dukhúl i dargáh chist?*

140 T.—*(Hún hájib jam'ó rá kih liqá, i eshán marghúb i má búl az bár i dargáh mahjáb dásht má niz az ráhi wujúb i mujázát bah mísl orá az unehih kamál i raghbat i o dar ún ast (i. e.) az niháyat i ihtiyár wa iqtidár wa lazzát i ame wa nahi wa qudrát i gir wa dár mahrán wa mamnu' báz guzáshtem.*

139 Q.—What is the cause of your Majesty's forbidding such and such a servant from entering your presence and what the grounds of his dismissal from his office of Superintendent of the household and this too after his long service without apparent fault and although you formerly spoke of his worth and trustiness?

139 A.—In these days that evil man has plainly shown the wicked malice and hatred that he ever concealed in the folds of his bosom and it is plain that to expect the performance of their duty from black-hearted scoundrels is judged by kings to be most unwise and to remove wicked men of this kind from approaching the Royal assemblies is certainly a most necessary thing.

140 Q.—What is the reason of your forbidding such and such a chamberlain from entry into the palace. *

140 A.—Since that chamberlain excluded from my presence a number of persons whose society was pleasing to me, I also, seeing that a similar retribution is due to him, have deprived and excluded him from that which is his chiefest delight therein, that is, from great power and authority and from the sweetness of commanding this and forbidding that and from the power to hale and to bind.

* Let forbidding and veiling off.

^{۱۳۹}مرفوع علت منع وزجر و باعث نفی و ہجر فلان خادم از درگاہ و سبب عزل از منصب ریاست خدم بعد از قدم خدمت و عدم ظهور وصمت با وجود سبق کلام و ثوق و اعتناء چیت۔

^{۱۴۰}توقیع درینو لاصفت ناشائستہ عقد و کیسہ کہ پیوستہ در خطاوی سینہ نہفتہ پیدا شد از ان ناستودہ اطوار بلہو ریوست و پیدا شد کہ از بد درونان تیرہ روان چشم تقدیم خدمت نزدیک خسروان داشتن بے نہایت از راہ کار و درست و دور کردن اینگونه نگوہیدہ محضران از قرب انجن حضور بضرورت بغایت ضرور۔

^{۱۴۱}مرفوع موجب منع و حجاب فلان حاجب از دخول در گاہ چیت۔

^{۱۴۲}توقیع چون حاجب جمعی را کہ تقاضای ایشان م غوب مابود از بار در گاہ محبوب داشت مانیز از راہ و جوب مجازات مثل اورا از انچہ کمال رغبت او درانت از نہایت اختیار و اقتدار ولذت امر و نہی و قدرت گیر و دار محروم و ممنوع باز گذاشتیم۔

137 M.—Daulat-khwāhān i dargāh dar khwābī bayān i mājib i sudūr i amr i wālā bah dūr namūdan i fulān az huzūr i dargāh dārand?

137 T.—Mājibash ān ast kih az rāhi taqhdī'ah wa fireb mail namūdah. Intahā. Ya'ni ehūn bah gāhī istishārah az pairawiyi rahi rōst-rawān i durust binjār ya'ni motaminan i mustashar wa az matn i sirat i mustaqim i rā, i sāib wa rawiyah, i sādīq kinārah giriftah wa dar maddah, i 'adam i dalūlat i khīyarah, i dārnān wa arbab i istikhārah bah rāi zaniyi jādah, i khūir bar tariqah, i qāti'ān i tariq raftah az in rā rāh i qurb i in gunāh mardam i nabakūr dar anjuman i huzūr i mulūk az tariq i khirad wa khirad-mandi baghāyat dūr ast Balkih tādīb wa tanbihi in mushite be-adab bah hamah jihat zarūr ast.

138 M.—Bah mājib i kudām jināyat farmūdah and kih fulān zālim rā az mulasaddiyān i diwān i mazālim dar hamagī mahall i shahar wa diyār tashhīr namūdah bah qabiltarīn i wajhe munkar dar huzūr i mu'arīf sarzanish wa taqlīb numāyand.

138 T.—An nabakār bah shūmat i akhiz i rishwat ijrāi hudūd wa 'uqūbāt rā bar jam'e parāgandah-rozgār az zumrah, i ashrār i shahar wa diyār kih istihqāq i 'azāb wa nakāl āshkārā dāshtah and dar pardah bah kūr burdah.

137 Q.—The courtiers request to know why the high order has issued to debar such a one from the Royal presence?

137 A.—The reason thereof is this that he started from the path of treachery and deceit. End. That is since at the time when counsel was sought he has turned away from pursuing the path of those who follow the right road, that is, of trust-worthy counsellors and from travelling on the straight road and from sound judgment and right habits and has failed to guide aright the path of the righteous (of both worlds) and those asking the best counsel and has turned to waylaying the road of righteousness (just as do highway robbers,) seeing all this, it is very far from the wisdom of the wise to admit this sort of worthless men into the vicinity of the Royal circle; Nay, rather is the punishment and warning of this handful of lawless ones on every ground fitting.

138 Q.—On account of what fault has your Majesty ordered them to take a certain offender, a subordinate of the Criminal Court into all the assemblies of the city and neighbourhood, and by way of Tasheer to treat him evilly and in the most ignominious way possible to chastise him before men's faces?

138 A.—That useless fellow depraved by bribery, instead of inflicting pains and penalties, openly (as he should have done) upon a certain band of vagabonds belonging to the criminal classes of this city and neighbourhood, punished them secretly.

مرفوع دولتخواهان درگاه و خواه بیان موجب صد و ابرام و الا به و و نمودن فلان از حضور درگاه دارند
 توفیق موجبش آنست که از راه تجدید و فریب میل نموده انتمی یعنی چون بگاه استشاره از پیر
 راه راست روان درست بنجار یعنی مومنان مستشار و از حقن صراط مستقیم و راست صائب
 و رویه صادق کناره گرفته و در ماده عدم ولایت خیره دارین و ارباب استخاره برانزنی جاوید
 بر طریق قاطعان طریق رفته ازین روراه قرب اینگونه مروج نابکار و رانجمن حضور بلوک از طریق
 خرد و خرومندی بغایت دور است بلکه تادیب و تنبیه این مشتی بے ادب همه بهت ضرور
 مرفوع موجب کدام بنایت فرموده اند که فلان ظالم را از متصدیان دیوان سطاظم در سنگ محافل شهر
 دیار شهر نموده بقیع ترین و همه منکر در حضور معارف سرزنش و بقیع نمایند
 توفیق آن نابکار به شامت اخذ رشوت اجرائی حدود و عقوبات را بر جمعی پراگنده روزگار از زیر دامن
 شهر و دیار که استحقاق عذاب و نکال آشکارا داشته اند و پرده بکار پرده

135 M.—Bachib mājib farmūdah and kih ūsār i af'al wa atwār i Rahzād az fasād i dimāghiyi o yad medihad wa azin rah bah chārah-gariyi tabībān niyāzmand ast?

135 T.—Basabab i ānkih mahāl i ābād rā bah fasād i kharabī bāz me'arad. Intahā. Ya'ni chūn wilāyate kih bah tauliyat i ihtimām i o ta'alluq girad dar khilāl i andak māyah, i muddate ikhtilāl i fasād i kullī bah usūl i sālīhah, i ān wu-sūl me'yabad paidāst kih in m'awiyi nashā'istah juz dar sūrat i khalāl i 'aql nakhezad wa in gūnah 'amal i fāsīd rā juz toghyān i maddah, i fasād i saudū i shor-angez barnahangezad.

136 M.—Az chih rāh farmūdah and kih fulān mālār nāgahān bah musibat i talaf i ān amwāl bah yakkār giriftār khwāhad āmad?

136 T.—Chih jumlagirā bidān i istihqāq bah yak martabah kasb namūdah. Intahā wa taujīhi in tauqī' bah wajhi wajih ān ast kih chūn iktisāb i hamagiyyi ān khwāstah bar wafq i khwāst i haq nabūdah balkih ānā az madakhil i harami i mahz hasil namūdah har, āinah bartabaq i mazūmūh, i mashhūrah.—Misr'ah-Bah bād amudah ham bah bādo rawad--bi,'ainih az hamān rāh kih āmadah bād bah hamān tariq bāz gardad.

135 Q.—Why has the Prince said that the actions and customs of Rahzād show signs which lead us to believe that he has brain disease and therefore needs the help of a physician?

135 A.—Because he brings back to ruin districts that were flourishing. End. That is to say, when the region of which he assumes the charge in the space of a very little time receives an utter death blow to all its excellent customs, it is evident that such a scandalous thing as this can only arise from perversion of intellect and it is the extremity of raving madness that alone can stir up evils of such a nature.

136 Q.—On what grounds has your Majesty said that a certain wealthy man will suddenly be caught in the calamity of losing all his possessions at one fell swoop?

136 A.—Because he acquired all of them, all at once, and without right thereto. End. And the explanation of this Reply, in the best way is this, that since the acquiring of all that wealth was not according to the will of God—or rather that it was wholly acquired in an unlawful way—certainly according to the well known line of poetry.

“Came with the wind, and so goes with the wind” so similarly, in the very way in which it had come, by the same road it will return.

مرفوع بجه استناد در باب بنوا و علمدار که درین شیوه استاد دست فرموده اند که همه تدبیرات او در هم
و مختل شده و تمام مهام علمش ضائع و مختل گردیده.

توقع باز سپیده که سرتاسر روزگار با تشرش به بی حاصلی بیگذرد و همه عمر ناقصش درستی و بیخبری
بامور سرسری سپری میگردد.

مرفوع بر زبان حقیقت بیان از چه راه رفته که بهره فلان بخش از مال و جاه خود بعینه بهره
اشجار و نباتات است از برق خلب یعنی برق ابریه باران.

توقع چه پیشتر از مال و جاه خود منع مینماید آشتی و توجیه و تفسیر بر این توقع برین وجه است که
چون آن بد مال ارباب استحقاق را از منفعت جاه و مال خود که بنصاب کمال رسیده بنحیب
حران رسانیده و اموال او بکلی قسمت و حواله ازلی در حق محتسبان و درویشان برحق ایشان
و در حقیقت اشتغال دارد و آن بے توفیق بگناز با کمال مرتبه نیازمندی از حقوق خود بی بهره
مطلق ساخته لاجرم بقضای سنت جاریه حضرت احکم انامکین که همواره بر چارے مکافات مثل
جریان بناید آن عدیم الشهادت با وجود غنا خدا داده از توانگری خود محروم گشته.

133 M.—Bahchih istinād dar bāb i Bihzād 'amal-dār kih darīn shewah ustād ast farmālah and kih hamah tadbīrat i o darham wa mukhtal shudah wa tamūn mahūm i 'amalash zāy' i wa muhtal gardelah?

133 T.—Bah mā rasidah kih sariāsar i rozgār i abrarash bah behāsill megzarad wa hamah'umr i nāqisash dar masti wa bekhābari bah amūr i sarsari sipari megardad.

134 M.—Bar zabān i haqiqat bayān az chih rih raftah kih bahrah,i fulān muhtashim az māl wa jāhi khud bi,'ainih bahrah,i ashjūr wa nabātāt ast az barq i khulab y'ani barq i abr i be-baran.

134 T.—Chih mustahagqin rā az māl wa jāhi khud man' munumāyad. Intaba. wa tanjih wa taqrir i in tanqi' bar in wajb ast kih chin in bad-maqul arbāb i istihqāq rā az manf'a't i jāh wa māl i khud kih bah nisāb i kamāl rasidah bah nasīb i hirmān rasānidah wa amwal i o bah hukm i qismat wa hawālah,i azālī dar haqq i muhtājūn wa darweshān bar haqq i oshān dar haqiqat ishtimāl dārad wa in betawfiq hanginan rā ba kamāl i martabah,i niyāzmandi az huqūq i khud be bahrah,i mutlaq sākhlah lājaram bah muqtazā i sunnat i jāriyah,i Hazrat i Ahkamul-hākīmīn kih hamwārah bar majāriyi mukāfāt,bah misl jarayān munumāyad in 'adīmussa'adat bāwujūd i ghinā i khudā-dadah az tawangariyi khud mahrum gashlah.

133 Q.—On what grounds did your Majesty, as regards Bahzād, the Governor, who is a master of his profession, declare that all his plans were confused and bad and every serious work of his abortive and careless?

133 A.—It has come to my knowledge that all his useless life is spent without effecting anything and all his wasted time in stupor and trifling.

134 Q.—Why has this word fallen from the truth-telling lips of your Majesty to wit that the portion of such and such a prosperous one, in his own wealth and rank, was exactly like the portion that the trees and herbs have in a rainless thunder-cloud, that is in a cloud that has lightning but no rain?

134 A.—Because he prevents those from sharing in his rank and opulence who have a right to do so. End. And the explanation and supplement of this Reply is in this wise *i. e.*, since that ill-destined one allotted blank lots to those who had full right to share in the advantages of his great wealth and high position, and since his possessions by the decree of Fate and according to the ordinance of the day of Creation were of a surety bound up with the rights of the poor and needy, and that hard-hearted one utterly deprived them of their rights, though they were in the utmost need of them, therefore, according to the ways established by the Almighty Lord of Lords, who ever repays by ordaining retribution of like kind, that unhappy one despite of his God-given wealth has been excluded from the fruition of his fortune.

مرفوع بجه موجب فرموده اند که آثار افسال و اطوار از هزار و افسا و مواد دماغی او یاد میسر بود
ازین راه بچاره گری طیبیان نیازمند است.

توقع بسبب آنکه محال آباد و افساد و خرابی بازمی آرد و آنتی یعنی چون ولایاتیکه توتیت اهتمام
او تعلق گیرد و در خلال اندک مایه بدتی اختلال فساد کلی با حصول صالحه آن وصول می یابد پدید است
که معنی ناشائسته خرد صورت خلل عقل نخیزد و اینگونه عمل فاسد را جز طیبیان ماده فساد سود است
شور انگیزه برینا نگیرد
مرفوع از چه راه فرموده اند که فلان مالداران گمان بصیبت تلف آن اموال بیکبار گرفتار
خواهد آمد.

توقع چه چنانکه را بدون استحقاق بیکرتبه کسب نموده آنتی و توجیه این توقع بوجه و حیه نیست
که چون اکتساب همگی آن خواسته بروفق خواست حق نبوده بلکه آنرا از داخل حرام محض حاصل نمود
هر آینه بر طبق منظومه مشهوره مصرعه بیاد آمده هم بیاد و رود و بعینه از همان راه که آمد و بود همان
طریق باز گردد.

badalulat i ilhām dar bāb i sākhtan i sadd i in wilāyat
hidāyat yāft [i. e. Nausherwān] wa bah zu'm i mājūs
sa-o-he ya'ni firishtah orā in ta'līm namūd chumā-
nehīh az mahall i inqita'i jibāl i Lazkān tā daryā i
khazar harjā rakmah wa guzargāhe bād bah alwāhi
sang i rukhām tarāshidāh barāwardand wa sārūj i ān
rā bah adwiyah, i lāziqah makhūt wa mamzāj sākhtah
alwāh rā bah mekhhāi āhanīn i garīnsang bar ham
dokhtand wa jā bajā arziz wa surh gudākhtah niz
bakār burdand wa asūs i sadd rā bah ab rasānidāh
az ān jā barāwardand wa muntahā i ān rā az samt i
bahr ziyadāh az yak mīl bah miyān i daryā burdah
az q'ar i ān bah rū i āb rasānidand wa ān sadd rā dar
martabah, i ishtikam dadand kih tuwakkhum i bekha-
barān rāhi ishtibābi ān bah sadd i yājuj kushālah wa
bainasaddān bajihat i tarraddul i tujjār wa amud wa
shud i mardum i ān diyār bah miqdār i darband i
kalān fāsilah guzāshidāh darwazah dārkhur i ān az
āhan barān nash namūdand chumanehīh bargāh
qāfilah az dasht i Turkān wa bilād i Tātār wa sā'ir
uqtar i shimāl bah Irān āyad yā az Irān badān samt
ta'wajjuh numāyand darwāzah rā bukushayand wa bād
az murūr i qawāfil bāz muqaffal numāyand chuman-
chih aknūn niz in tariqah mashūk ast wa az ān waqt
bāz bajā, i sad hazar sipahi'yi jarrār kor badān had
munjar shudāh kih muwāziyi yak hazār tan ez ahād i
lashkar i Irān bah nigāhbāniyi ān sarhad wa muhā-
fazat i darband wa sadd ishtighāl medārind wa
in sadd rā Pārsiyān darband i khazar wa darband i
āhanīn wa Turkān Daimūr wa Qābūr wa bah 'Arabī
Bābulabwāb wa Bābulālān goyand.

structed him; and so from the place where, commence
the mountain of Lazkān up to the river of Khazr,
wheresoever was a weak spot or a place of passage,
they filled it up with very heavy hewn stones and
cemented and united them with adhesive materials
and joined the stones one on the top of the other with
very heavy iron rivets and in various places poured
in melted spelter and lead; and they carried the
foundations of the wall down to the spring level and
then built up the wall from that depth: and the end
of the wall river-wards they carried more than a
mile into the middle of the river, from the bottom
of the river to the top of the water, and so strongly
did they build the wall that the opinion of the ignorant
inclined to believe that it was the wall of the Giants
or Scythians (Yājuj); and between the two walls they
left a space equal to the width of a broad road for
merchants and for the coming and going of the people
of that locality and fixed on it a suitable door of iron,
and so, whenever a caravan from the plain of Turkān
and the towns of Tātār and all the regions to the
north came to Irān, or should want to go from Irān
in those directions, they used to open the door and
after the passing of the caravans lock it again, and
so to the present day also this is done; and from that
time forth, instead of a hundred thousand picked sol-
diers, the work has diminished to such an extent
that the number of one thousand men of the army of
Irān suffices for the watch of that frontier and for
the protection of the pass and wall. And this wall
the Persians call the pass of Khazr and the Iron pass;
and the Turks call it Daimūr and Qābūr and in
Arabie they call it the Gate of Gates and the Gate of
Alān.

بدلات الهام در باب ساختن سداین ولایت هایت یافت و بزعم نجس سر و شتی یعنی فرشته
 اورا این تعلیم نمود چنانچه از محل انقطاع جبال زنکان تا دریای خزر هر جا رخنه و گذرگاه بود
 با الواح سنگ رخام تراشیده برآورده و صاف و صاف و جوارج آنرا با دو یه لایه مختلفه و مستطوب و مستخرج
 ساخته الواح را بچنانچه آهنگین گران سنگ برهم دوختند و جای جای از زیر و شریک گداخته
 نیز بکار بردند و اساس سدر را با سبب ساینده آنرا برآورده و مختلفه گداخته آنرا از دست بجز بزیاد
 از یک میل بمیان دریا برده از قهر آن بر و سبب آب رسانیدند و آن سدر را در مرتبه استحکام
 دادند که توهم بجزیران راه اشتباه آن بتدیا جوج کشاده و بین الدین بخت تر و دکاروان
 تجار و آمد و شد مردم آن دیار بمقدار در بندی کلان فاصله گذاشته دروازه درخور آن از
 آهن بران نصب نمودند چنانچه هرگاه قافله از دشت ترکان و بلاد تاتار و سائر اقطار
 شمال بایران آید یا از ایران بدان سمت توجه نماید دروازه را بکشا پسند و بعد از فرود و اقل
 باز بمقتل نمایند چنانچه اکنون نیز این طریقه سلوک است و از این وقت باز بچنانچه صد هزار
 سپاهی حبسته را بکار بدان حد بخرشده که موزی یک هزار تن از احاد لشکر ایران بنگاه پانی آن
 سرحد و محافظت در بند و سد اشتغال میدارند و این سدر را پارسیان در بند خزر و در بند آهستین
 و ترکان دیور و قاپور و عسکری باب الا بواب و باب الا لان گویند

pāsbānān chūh ān mahāl madākhil i hujūm i tawāif i nām'adūdah, i khazar wa asnāf i behisāb i saqlāb wa ghair i inhūst az Rūm wa Rūs wa Tanqā i wa Tātār wa Charkas wa mardum i Saffīn wa Bulghār wa Dalbah wa Māchār wa ahl i dasht i Qafchāq wa Bīkād i Chācheh wa Tarjān wa Mankār wa Qūmiq wa Qibtān wa gurohi Lazkiyān kih kohsūr i eshān bah Dāghistān i Lazki m'arūf ast in tā'ifāh wa ghair i inhā chūh tawā'if i Yājūj az hadd i hasr wa 'ad berūn and libāzā sā'ir i makhāzin wa zakhā'ir i mulūk i Irān bah ikhrāj i ān mamalakāt az būm i tākht wa tūrāj in guroh khāji nigārbāni wa sarf i nigāh dāshtān i in rakhnabgāh meshud chunānehih az mabādiyi rozgār i Kayān wa khusravān i āl i Sāsān tā āgh z i 'ahd i malik i dādgar i Nausherwān ān samt kargiz az muwāziyi sad hazār marū i kārzar tamām silāh be kam wa kūt khālī namebūd wa ghāyat i ihtimām i mulūki Irān darīn bāb bah masābah, i būl kih nūm i Shāhi bar sālār i ān sipāh nihādānd wa orā rakhsati julūs i nīm-takht wa poshidān i nīm-taj dādānd tā magar in m'ani bā'is i 'itibār i o gardad wa dost wa dushman az o lūsāb i digar bar girānd wa az in rū orā mulikussarīr wa ān mulk rū bulādus-sarīr khewānd wa dar naubat i khusrāwiyi Nau-herwan chūn kar i 'adam i tawfir i khazā'īn ba intihā rasād wa mu'āmadah az charah-sāziyi-tadbīr darguzashtah bah iztirār kashīd wa nuzdik būd kih az in jihat chashm zakhmā bah kamāl i bāhā wa jamāl i mulk rasād wa kār i auliyā i dāulat az balād nāmī bah dushman-kāmī kashād bin bar i mantūq i ahluddīwal i mulhamūna

country, which are the most difficult passes and the most terrible of the famous roads of the country of Iran, a large number of guards is required as that place is the way of ingress of the ferocious and countless crowds of Khazr and of the innumerable tribes of Saqlab and of others beside them from Rūm and Rūs and Tanqā and Tātār and Charkas and the men of Saffīn and Bulghār and Dalbah and Māchār and the people of the plains of Qafchāq and the towns of Chācheh and Tarjān and Mankār and Qūmiq and Qibtān and the swarms of the Lazkiyān whose mountain is known as the Lazki of Dāghistān. This multitude and others than they, as the swarms of the Seythians (Yājūj) are beyond all limit and counting. Consequently all the treasures of the kings of Irān together with the revenues of that country (from fear of the marauding onslaughts of these swarms), used to be spent in the cost of watching and guarding that dangerous spot and so, from the beginning of the time of the Kayāns and kings of the race of the Sasanians up to the beginning of the time of the just king Naushirwān, that quarter never was left with less than at least one hundred thousand fighting men well-armed, and the care taken by the kings of Irān in this thing was so great that it came even to this that they used to confer the title of king upon the Commander-in-Chief of that Army and used to grant him permission to sit on a half throne and to wear a demi-crown, so that this might increase his prestige and so that friend and foe might reckon him different from ordinary generals and so they used to address him as 'Enthroned king' and used to designate his principality as a Royal Seat: and in the time of king Naushirwān when the depletion of the treasures reached its utmost limit and the matter had passed beyond remedy, and reflection was but leading to perplexity, and it nearly came to pass that, by reason thereof, calamity should fall on the fair beauty of the state and the work of the servants of the state had turned from a dignity into a reproach, according to the saying "Inspired are the fortunate" Naushirwān by revelation received the command to build a wall in that region and in the opinion of the Fire-worshippers it was a Sarosh, that is an Angel who so in-

پاسبانان چه آن محال مدحستل هجوم طوائف نامعدوده خرز و اسنافت بے حساب استقلال
 و غیر اینهاست از روم و روس و توقای و تاتار و چرکس و مردم سفین و بلغار و دلبه و ماچار
 و اهل دشت قفقاز و بلاد چاچی و ترجان و منکار و قوشق و قبطان و گروه از کیان که کو بهار
 ایشان بد غنستان لزی کی معروفست این طائفه و غیر اینها چون طوائف یا چون
 از حد حصرو عهد بیرون اند لہذا سائر محسازن و ذخائر ملوک ایران با خراج آن مملکت
 از بیم تاخت و تاراج این گروه خرج نگاہبانی و صرف نگاہداشتن این رخنہ گاہ می شد
 چنانچہ از سبادی روزگار کیان خسروان تا آغاز عہد ملک دادگر نوشیروان آن سمت ہرگز
 از موازی صد ہزار مرد کارزار تمام سلاح بے کم و کاست خالی نمی بود و غایت اہتمام
 ملوک ایران دین باب بنیاد بود کہ تمام شاہی بر سالار این سپاہ نہادندی و او را رخصت
 جلوس نیم تخت و پوشیدن نیم تاج دادندی تا مگر این معنی باعث اعتبار او گردد و دوست دشمن
 از و حساب دیگر بگیرند و ازین رو او را ملک الشہریار و آن ملک را بلاد خسری خوانند و رتوبت
 خسروی نوشیروان چون کار عدم تو فی خست این بانہا رسید و معاملہ از چارہ سازی تدبیر
 در گذشتہ باضطرار کشید و نزدیک بود کہ از نجات چشم نچی بکاں بسا و جمال ملک
 رسد و کار او لیار دولت از بلند نامی بدشمن کامی کشد بنا بر نطق اہل الدولہ مستون

132 M.—Chūn kasrat i masārif wa makhārij i hirāsa i bāh i alān wa qild' wa ma'āqil' i muta'alliqah badan khāssah husn wa sughūr i dūr dast i ān istifā, i amwāl i khaṣā, in namūdah chandān kih baqiyah, i ān zaḥā, ir bah nīmāh, i talab i b'azo az 'asakir aslā wafū namokunad chih jā, i hamah az in rū rā, i Shāpur i mubid i mubidān badan qarār yaftah kih in qalil rā kih ba 'illat i kasrat i qillat az kam ba ghāyat kamtar ast ba sghāh, i silah badeshān wasil sāzand wa hamagī rā bah w'adah, i tantīval, i huqūq dar sar i sat i nau nawod dīband in maslahat binābar i busūl i husn i sanā wa zikr i jumil nisbat bah salahi daulat i shaharyār wa nazar ba hāl wa ma'āl i junūd niko mauq'a tar ast az akhz i arzūq i nāqis.

132 T.—Itā, i khiradīrā, i mubid i mubidān dar in bāb ba ghāyat niko wa qarīn i sawāb ast chih miqdār i silah harchand bisyār kam bāshad bā'is i kasrat i tamlid i asās i shukr wa sipās wa 'illat i qillat i shikwah wa ghilā meshawad wa muqarrariyi 'asakir bargāh wāfī wa wāfir mubūshad mujib i shikāyat wa 'adam i rizā bad munāj i karāhat wa ba ghāzā megardad aknūn bar mujib i sawābdid i mubid baqiyah, i khaṣā, in rā bar hamagīyi ān farīq taqsim wa tafriq munāyand wa hamgīnān rā bah istifā i jumlagī zar i talab i khud dar zādātārīn i waqte az auqāt wa nazar ba wafātārīn i w'adah az w'ūd khursand wa khushnūd sāzand. Intabā. Bā'is i wafūr i masārif i hirāsat i hudūd i ān sarzamin kih sa'abtārīn i sughūr wa mukhawaf-tārīn i zahābi i mashhūr i kishwar Irān ast kasrat i ibtiyāj ast bah bisyārīyi

132 Q.—As the greatness of the expenses and charges on account of the protection of the gate of Alān and of the fortresses and outworks appurtenant thereto, especially the forts and narrow passes distant therefrom, has utterly depleted the Treasuries and that to such an extent that what remains in them is assuredly not enough to pay half the salaries of some of the armies, (what need, to say not of all of them?) the opinion of Shāpur, Councillor of councillors accordingly is that they should send them by way of gift this small amount, which on account of its smallness is almost less than nothing, and should give to all the men the good news that it was promised that in the beginning of the coming year the full pay to which they were entitled should be made up to them. This plan is more worthy to receive the honor of praise and favorable mention, with regard to the advantage of the Prince, and also looking to the present and future welfare of the armies, than taking a trifling amount of pay.

132 A.—The wisdom-adorning opinion of the Councillor of councillors in this matter is extremely good and correct for this amount, if expended by way of largess, though it be excessively small, is the means of laying the foundations of thankfulness and gratitude and will tend to the diminishing of murmurs and complaint; and whenever the pay of the troops is small and incomplete, it is a cause of murmurs and discontent, nay, it is even a source of disgust and ill-will. Now, in accordance with the correct views of our councillor, let them distribute and apportion to all the men of that army the whole of the monies remaining in the Treasuries and let them make all the troops grateful and pleased by letting them have all their arrears in full at the earliest possible moment by fulfilling this promise before any other. End. On account of the enormous expenso of defending the borders of that

مرفوع چون کثرت مصارفت و مخارج حراست باب الان و قلاع و معارقل متعلقه بدان
خاصه حصون و ثغور دور دست آن استیفای اسوال خندان نمود و چنانکه بقیه آن
و خائریه نیمه طلب بعضی از عساکر اصلا و قائم کند چه جاسک همه ازین رورای شاپور
موبد بدان بدان قرار یافته که این متایل را که بعلت کثرت قلت از کم بغایت کمتر
است بصیغه صله بدیشان و حاصل سازند و یکی را بوعده توفیق حقوق در سال نو نوید و نیمه
این مصلحت بنابر حصول حسن ثنا و ذکر جمیل نسبت به صلاح دولت شهریار و نظر بحال و مال جنود
نیکو موقع تر است از اخذ از راق ناقص.

توقیع رای خرد و آرای موبد بدان درین باب بغایت نیکو و قریب صوابست چه مقدار صله
هر چند بسیار کم باشد باعث کثرت تمید اساس شکر و سپاس و علت قلت نگو و گله شود
و مقرر رے عساکر هر گاه وافی و وافر نباشد موجب شکایت و عدم رضایل شایسته است
و بغض و بیگردد و اکنون بر موجب صوابدید موبد بقیه خزان را بر یکی آن فریق تقسیم و تفویض
نمایند و همگنان را با استیفای چنگی تر طلب خود در زودترین وقت از اوقات و نزدیک
بوقاترین و عده از روع و خرسند و خوشنود سازند انتهای باعث و فور مصارفت حراست حدود
آن سرزمین که صعب ترین ثغور و خوف ترین دلباهای مشهور کشور ایران است کثرت احتیاج است به بسیار

131 M.—Bachih sabab dar m'ariz i bayân i haqiqat i hál i mardum farmūdand kih fulân'niko mahzar sazâwâr i ghâyat i marâtib i 'inâyat wa a'lâ darajât i ri'âyat i mû shudah chunârchih fulân bad-akhtar mustahabq i asfal i darakat i belutfi wa ná miharbâ-niyi má gardidah?

131 P.—Basabab i ânkib ha' do dar ghâyat i martabah, i nasihat wa ghash and, Intahâ ta'uzih i in ibhâm badin wajh ast kih nazd i má ha tabqiq paiwastah kih in wilaq-â, in kih khwâhân i daulat i má wa daulat-khwâhân i mast dar kamâl martabah, i bihtâd-joi wa khair-pazolust wa ún niûq-sarisht dar aqsâ i piyah, i shar-andeshi wa bad-sigâlist.

131 Q.—Why has it been pronounced by your Majesty in the place of utterance of true judgments on men that a certain one of good fame deserves from you the highest degree of favor and the greatest possible kindness just as such and such an ill-starred one merits the extreme of your displeasure and disfavor?

131 A.—Because each one of those men has reached the highest point, the one of "faithfulness and the other of treachery. End. The explanation of this obscure saying is in this wise viz., that I have perfectly ascertained that this kindly one who is a well-wisher of me and my well-wishers is most thoroughly in earnest in seeing to my welfare and prosperity, and that other, full of hate, is as busy as possible in malice and in planning evil.

* Nasihat: faithful mention as ghash is treacherous advice.

مرفوع بچه سبب در معرفت بیان حقیقت حال مردم فرمودند که فلان نیکو محضر سزاوار
 غایت مراتب عنایت و اعلیٰ درجات رعایت باشد چنانچه فلان بد اختر مستحق نفل درگاه
 بی لطف و ناهربانی ناکر دید.

توقع بسبب آنکه هر دو در رعایت مرتبه نیست و غش انداخته توضیح این ابهام بدین وجه
 است که نزد تحقیق پیوسته که این وفاق آئین که خواهان دولت ما و دولت خواهان
 است در کمال مرتبه بهبودی و خیر نبوده است و آن لفاق سرشت و اقصا
 بایست که اندیشی و بدسگاری.

129 M.—Bachih wajh abwáb i 'ináyat wa ri'á-yat i qalbí wa jináni wa ihsán wa talísín i fi'lí wa zabáni bar rá i istibqáq wa isti'dád i fulán insidád yúftah?

129 T.—An nikohidáh atwár mahásín wa mahá-mid i hamidah, i mára kih pasandidáh, i dost wa dushman ast bah nazar i qabúl na didáh wa lawúzím i 'izám wa ijlal i in daulat-ghánah, i iqbál chánúnchih haqq i maqám ast bajá nayáwardáh

130 M.—Bachih sabab fulán mihtar bahasb i farmúdah, i khusro mahkúm wa farmánbar i fulán kihtar shudáh bá wujúd i ánkíh bar o hákim wa farmán-rawá búdah.

130 T.—Basabab i ánkíh tasaddiyi a'mál orá mast sukhtah wa bah istizhár i án az má níz izhár i ghiná minumáyad. Intahá taqrír i in tanqí' án ast kih tauliyat i wiláyat pas az pastiyi páyah sarmáyah, i khud-parastiyi o shudáh wa qillat i farákhidit b'ad az kasrat i tangdasti 'illat i ziyádah sarf wa bad-mastiyi o gardidáh chandán kih basabab i tunukiyi zarf i qudrat wa tangiyi hausilah, i táqut fart i ghiná i khud rá kih az taraf i ighná i mást sarmáyah, i istigh-ná az má sákhlah lájaram ba jurm i in jurat bar mujib i wujáb i tanbíhi gháfil 'uqubat i o bah i'lá i súfil tajwíz farmúdah zordast i án fi-ro-máyah rá za-bardast i o namúdahem.

129 Q.—Why have the gates of hearty favor and kindness and bounty and approbation in word and in deed been closed on the worth and merits of such a one?

129 A.—That evil one looked not with the eye of veneration upon my good deeds and excellent virtues, which are praised both by friend and foe, nor did he discharge the duty of paying respect and reverence to this house of good fortune as was due thereto.

130 Q.—For what reason has a certain chief-tain by the order of Khusro become the servant and subordinate of a certain underling though that chief was formerly his lord and master?

130 A.—Because entrusting him with the conduct of affairs has intoxicated him, and on the strength of it he has paid no regard to me. End. The explanation of this reply is this that the entrusting him with the Government of countries although he is of low degree was the cause of his pride, and the pettiness of his soul coupled with the exceeding narrowness of his former circumstances was the reason of his pride and intoxication so that on account of the fragility of the cup of his ability and the narrowness of the capacity of his power, the abundant opulence he enjoyed (which was only due to my enrichment of him) became the cause * of his disregard of me and so on the score of this audacity, on account of the propriety of punishing the disrespectful, We have ordained that his chastisement should be brought about by means of the elevation of a low fellow and We have made that upstart's servant his master.

* Lit. he made the abundance of his opulence * * * the cause of his independence of me.

مرفوع بچہ وجہ ابواب عنایت و رعایت قلبی و جانی و احسان و تحسین فعلی و زبانی بر روی
اشفاق و استعدا و فلان نسد و یافتہ۔

توقع آن نکو ہیدہ اطوار محاسن و محامد حمیدہ مارا کہ پسندیدہ دوست و دشمن است نہ طعن قبول
نہ دیدہ و لوازم اعظام و اجلال این دو تہانہ اقبال چنانچہ حق تمام است بجا نیاوردہ۔
مرفوع بچہ سبب فلان مہتر بحسب مندرجہ مندرجہ محکوم و فرمان بر فلان کمتر شدہ باد چنانکہ
برو حاکم و فرمانروا بودہ۔

توقع بسبب آنکہ تصدی اعمال اور است ساختہ و ہستہ ہا را آن از مانیر اظہار عنایت پادشہ
تقریر این توقع است کہ تولیت ولایت پس از پستی پایہ سرمایہ خود پرستی او شدہ و قلت فراخ دلی
بعد از کثرت تنگدستی علت زیادہ سری و بدستی او گردیدہ چند آنکہ بسبب تنگی ظرف قدرت و
تنگی حوصلہ طاقت فرط عنایت خود را کہ از طرف اغنای ماست سرمایہ استغنا از ماساختہ لا جرم مجبورم
این جرات بر موجب وجوب بنیہ غافل عقوبت او باطلہ ساقط تجویز فرمودہ زیر دست آن فرومایہ را
زبردست اندودہ ایم۔

127 M.—Polán nisbat i khiyānat ba tahvildār i jawāhir khānah, i sarkār i shaharyār mīdihād?

127 T.—Siqāt i mārā ba zishti-yi kiedār nisbat nabāyad dād wa bar rā i mā i'tirāz nabāyad kard. Inahā tanjili m tanqī' ān ast kih madām kih az mutakadilān i ashghāl i jalīlah, i sarkār khiyānate sar nazanad kih dar ishāt i ān az farti zohūr bah talān i baiyanah wa vamin niwāzuand nabāshad ba mahz i zan wa takhmin mutā'ariz i hark i 'irz i ahl i 'ilmūd mā na gardand wa daqiqah i az daqiq i 'itirāz bar rā i dānish-ara i mā be wajh i wajih rawā nadārand.

128 M.—Mujib i amr i shaharyār bah ruswā namūdan i fulan dar anjumanhā i shahar wa diyār wa rekhtan i abrū, i o ba sarzanish i mard wa zan dar har kō i wa barzan chīst.

128 T.—An kam khīrad az ziyādah-sari kih ilzāmah, i bad gaharist bā wujūd i qillat i sarmāyah, i ihtishām az ziyā khadam wa hasham bar āmadah bah dībās i akābīr i mamlakat wa a'yān i dāulat dar āmah wa m'ahāzā wa zikr az inha guzāshlah āhang i taraqqi bar madārij i aflak y'ani d'awiyi barabari wa kawsawiyi wā d'awiyi.

127 Q.—A certain person accuses a custodian of the Royal jewel house of dishonesty?

127 A.—People should not impute malfeasance to my trustworthy servants nor lay blame on my judgment. End. The explication of this reply is this, that until some dishonesty on the part of the servants entrusted with the important affairs of the king should be apparent, such that owing to its abundant and self-evident clearness statements of sworn witnesses are not needed to prove it, people ought not, merely on doubt or suspicion, to be ready to tear down the reputation of my confidential servants nor without the best of reasons cast up some tiny matter by way of slur upon my wisdom-adorning judgment.

128 Q.—What is the reason of your Majesty's order to dishonor such a one in the assemblies of the city and villages and to degrade him so that men and women in every lane and quarter may jeer at him?

128 A.—That foolish one, from pride, the usual concomitant of base birth, despite the smallness of his means of grandeur has emerged from the garb of a slave and servitor and has put on the attire of the grantees of the kingdom and chiefs of the State, and notwithstanding this and that, going far beyond all this [*i. e.*, the dress and position of a grandee] he actually has the purpose to ascend the staircase of the sky, that is, he lays claim to equality and like dignity with Me.

مرفوع بجه ابواب عنایت و رعایت قلبی و جهانی و احسان تحسین فعلی و زبانی بر روی
استحقاق و استعداد فلان نسیب یافته۔

تو قیغ آن نکو نسیب و اطوار محاسن و محامد حمید و مارا کہ پسندیدہ دوست دشمن است نہ منکر قبول
ندیدہ و لوازم اعظام و اجلال این دولتخانه اقبال چنانچہ حق تمام است بجا نیاورده۔
مرفوع بجه سبب فلان مہتر بحسب نسیب مودہ خسرو محکوم و فرمان بر فلان کہتر شدہ باوجود آنکہ
برو حاکم و فرمانروا بودہ۔

تو قیغ بسبب آنکہ تصدی اعمال اور است ساخته و استظہار آن از انیز اظہار عنایت نیاورده
تقریر این تو قیغ آنست کہ تولیت ولایت پس از پستی پایہ سرمایہ خود پرستی او شدہ و قلت فراخ دلی
بعد از کثرت تنگدستی علت زیادہ سری و بدستی او گردیدہ چند آنکہ بسبب تنگی طرف قدرت و
تنگی حوصلہ طاقت فرما عنایت خود را کہ از طرف اغنای ماست سرمایہ استغنا از ما ساخته لاجرم بحسب
این جرات بر موجب وجوب بنیہ غافل عنایت او با علما و سائل تجویز فرمودہ زیر دست آن فرومایہ را
زبردست اندودہ ایم۔

126 M.—Marzbān i Fāris binābar i farmūdāh, i shaharyār az takht-gahī Istakhar sad tan az mardān i tanāwar i kār āzmūdāh barā i bandagiyi dargāh b'ad az takrār i imtibān wa ikhtibār ikhtiyār namādāh muddatēst kih badargāh āmadāh hāzir and darbāb i ānān farmān chist.

126 T.—Hamginān rā āgah sazant kih khātir-khwāhi ashiyi ma az khadāmāh i in dargāh mahz muhabbat i tihidit wa ikhlās wa 'uqdat i jibillit na khidmat i badani wa parāstāriyi zāhiriyyi iztirāri wa wafā i ujū' wa tafazzulāt nazar bah mulāhazāh, i in m'anist. Intahā tanjibi in tanqi' ān ast kih chūn tarātib i rawātib i marstomāh wa mawājib i mustamirrah bah hamāh khadāmāh wa bar in qiyās sū'ir i 'alā-rā i mustanifāh, i mā ba hamāgi paristārān wābastāh bahusūl i wusūq bar 'ilāqah, i wilā i qalbī wa widād i hādimist nah isti'māl i jawārih wa a'zā i ntrūmand hāyad kih dilāh wa dānistāh dar bandagi shurū' ammayand wa az khasārat i intahā pur hazar būdah binān i ba'rat i ibtidā badān jasārat nakunand.

126 Q.—The Ruler of Tars in accordance with your Majesty's order has selected from the metropolis Istakhar [Persepolis] a hundred men of great size, well trained for the service of the Palace, after repeated tests and trials, and they have arrived here some time ago. What is the Royal order in respect to them?

126 A.—Let them all know that my innermost desire is to have from the servants of my Royal Palace the most hearty affection and love and unfeigned trust, and not mere bodily service and visible compulsory obedience and the largeness of the pay and my abundant kindness [upon them] are due to this consideration. The explication of this reply is this, that since the arrangement of the regular salaries and fixed wages of all my servants and similarly all the largesses from time to time bestowed by me upon all my servitors are dependent on my obtaining their strong and hearty love and cordial affection, and not merely on the using of their strong bodies and limbs; it is necessary that these new men should begin their service with their eyes open and should not stir without seeing the beginning of it, but on the contrary should anxiously regard the end of it, lest it be evil.

* Persepolis was the metropolis of Persia during the three first dynasties.

مرفوع مرزبان فارس بنابر فرموده شهریار از تختگاه صحرصدتن از مردان تناور کار آزموده
برای بندگی درگاه بعد از تکرار امتحان و اعتبار اختیار نموده تمییزت که بدرگاه آمده حاضرند و ریاب
آنان فرمان چسبیت -

توقع بگمان را آگاه سازند که خاطر خواه اصلی ما از خدمه این درگاه محض محبت ته دلی و تسلاص
و عقیدت جلالیت نه خدمت بدنی و پرستاری ظاهری اضطاری و دوفور اجور و تفصیلات نظر بر آنکه
انیمیتی است انتی توجیه این توقع آنست که چون ترتیب رواتب مرسومه و مواجب مستمره همه
خدمه و برقیاس سائر عطا یایست متانفیه ما بهیگی پرستاران وابسته بحصول وثوق بر عطا نه ولای
قلبی و دوا و باطنی است نه استعمال جوارح و غصایر نیرومند باید که دیده و دانسته در بندگی شروع
نمایند و از خسارتها آنها پر خذر بوده بدون بصیرت ابتدا بدین جبارت نکنند -

124 M.—Fulán 'amíl kih dar bārah, i o amr i wālā hamulāzamat i darbār sādīr shudah muddathtast kih az 'ākitān i dargāh ast dar bāb i 'arz i kāl i o bar sabīl i takrar raf'i hijāb i ādab namūdah wa tashrif i jawāb nayāftah wa bā in halat kih ahwālsh istifā, i anwa'i badhali namūdah wa istiqbālsh badalālati mutābiqiyi muqtazā i hāl ishraf' bac sū i ma'āl darad i'lām hamūjib i iltizām i dargāh dar khwah munumāyad.

124 T.—An tabāh-kār bahangām i 'amal 'ammah, i wafūd i ra'āyā wa jamūd i barāyā khāssah ānān kih az jaur i gumashtagān i o bajān āmadah nazd i o balazālum mīraftand bar dargāhi khud manqūf wa mahbūs namūdah az iza i dakhūl mahram wa māyās midāshu bajaram bajaram i in jurat wa hukm i wujūb i jazā i 'amāl ba amāl i ān misal i 'all bar in mājib nafāz yāft kih chandan dar dargāh mankūb wa mahjūb būdah bashad kih pādāsh i kirdār i nabakār i khud kih nisbat ba zor-dastān i khwesh ba 'amal āwardah az hujjāb i mā kih zabardastān i wai and daryabad.

125 M.—Khairkhwāhān khwāthish i āgāhi bar in amr i nihān dārind kih dar shab i guzashtah bar zabān i shaharyār guzashtah kih az fulān bar nafs i khwesh emīn nayam?

125 T.—Zāhir shud kih ān kamdiyānat bisyār khāyānat ba hubb i māl i danyā mutadaiyān wa malūn ast. Jalahā wa taujihi in tauqi' ānast kih bar ānkih bālinash az dosti' māl mamlū bashad zāhir ast kih ba muqtazā i in qaziyah, i haqqah kih dōst i dushman ān darhaqiqat dushman i dōstān bashad bar, a'inah ma'āl i kārsh ba dushmani'yi dōstān khwāhad anjāmīd.

124 Q.—A certain Governor who was ordered to attend the Durbar has for long been in attendance and we have several times put aside the veil of decorum concerning the matter of petitioning your Majesty as to his case, but have not been honoured with an answer and seeing that his present condition is full of all kinds of misery and his future state being similar to his present one seems likely to result as badly, he craves information of the reason why he is forced to be in attendance?

124 A.—That pernicious one, when he is in charge of affairs, delays and detains at his abode all the courtiers and numbers of the people, especially those who from the oppression of his agents have come to him in the last straits to complain, and neither gives order to receive them nor any hope of it, consequently for this lawless offence of his and because it was right to recompense him similarly for his act, my high order has issued to this effect that for sometime he should be disgraced and refused access so that he should find from the guards of my Durbar, who are stronger than he is, the reward of that evil behaviour that he has displayed to those who were beneath him.

125 Q.—Your well-wishers desire information on this secret matter viz, that last night your Majesty uttered this word "I have no surety for my life at the hands of such a one?"

125 A.—It was obvious that that unrighteous and dishonest one worships and loves his own passion for worldly wealth. End. And the reason of this reply is this that whosoever has his mind filled with the love of wealth it is clear that in accordance with that true word "the friend of one's enemies is essentially the enemy of one's friends") the result of his actions will assuredly be enmity to [me and] my friends [i. e., wealth and I are in this matter enemies that is, he may easily be bribed to kill me].

مرفوع فلان عامل که در باره او ادا میرود الا بلازست در باره صادر شده مدتهاست که از
عاکفان در گاه است در باب عرض حال او بر بیل تکرار رفع حجاب آداب نموده و تشریف
جواب نیاخته و با این حالت که احوالش استیفا انواع بد حالی نموده و شکیبایش بد لالت مطالبه
مقتضای حال اشرف پرسود مال دار و اعلام بموجب التزام در گاه درخواه نیاید.

توقع آن تباہ کار بهنگام عمل عامه و خود را عیاد و بیو بر ایا خاصه آنانکه از جور گماشتگان او
بجان آمده نزد او بتعلیم میرفتند بر در گاه خود موقوف و محبوس نموده از اذن دخول محروم و مایوس
میشدند لاجرم مجرم این جرأت و حکم و جوب خبرای اعمال با مثال آن مثال عالی بر بموجب نفاذ یافت
که چندان در در گاه منکوب و محجوب بوده باشد که پادشاه کردار نا بکار خود که نسبت بر بیروستان
خوش بعل آورده از حجاب مکه زبر وستان وی اندر یابد.

مرفوع خیز و ایان خواهش آگاهی بین امیر همان دارند که در شب گذشته بزبان شیرین
گذشته که از فلان نفر خوشیش این نیم.

توقع ظاهر شد که آن کم دیانت بسیار حیانت مجب مال دنیا بدین و منفعت استی توجیه
این توقع آنست که هر آنکه باطنش از دوستی مال ملو باشد ظاهر است که بمقتضای
این قضیه حقه که دوست دشمنان در حقیقت دشمن دوستان باشد هر آنکه مال کارش
بدشمنی دوستان خواهد انجامید.

123 M.—Dar in wilā jam'e az akābir ba dargāhi walā amadah sipās i 'ināyat i Ilazrat i Bārī ta'ālā dar zīm i husūli amn wa amān wa āramish i zamīn wa zamān ba mayān i 'adl wa ihsān i shaharyār dar sadd i rakūmah, i sarhaddhā wa raf'i fitnah wa fasād i mufsidan wa kasr i saulat i dushmanān wa daf'i jaur i sitangārān bajā me'rand.

123 T.—Hamānā hamgīrān medānand kih ān kih bar zamīniyān sulūk i sabil i itā'at i mulūk i dādgar i niko kār lāzim namūdah bar mulūk nāz sarf i tamāniyi mas'iyi khud dar hirāsati eshān wājib farmūdah bal dar bāb i tawajjuh basā'ir i dawā'iyyi khud az jam'i i wujūh wa jibāt bajihat i himāyat wa ri'āyat i sipāh wa ri'āyat bar marātib i wujūb afzūdah aknūn bāyad kih numbā i eshān dar dafātir sabt numāyand tā bar mūjib i jazā i ihsān ba ihsān mukāfāt i izhār i intinān i hamgīrān bar wajh ihsān ba zuluhr rasad.

123 Q.—In this time a company of men of rank have come to your Majesty's high presence and tender their thanks for the goodness of the Lord God Most High in respect of the safety and peace and comfort that the land enjoys in these times by reason of the abounding justice and kindness of your Majesty, in suppressing trouble on the borders (lit. closing holes on the outskirts) and removing the sedition and villany of evil men and breaking down the prestige of our enemies and putting far away the tyranny of oppressors.

123 A.—Certainly all know that He who has made it the duty of all people to pursue the path of obedience to just and upright kings, has also enjoined on kings to spend their whole energies in the protection of their subjects, nay He has made it most necessary that on every ground they should with all their heart devote their attention to defending and guarding their soldiers and people.

Now it behoves that the names of those grateful ones be inscribed in the Register so that, as it is proper to repay kindness with kindness, the recompense of their signal gratitude be fully made.

مرفوع عامه رعایا و برای یسگوبیند که با دوشاه خرسند میشو و از تنگی چسبانیان جز بشدت و کار خود
و پر بصیرت بودن در فرمانبرداری و با آنکه پادشاه در نهایت فرغ خاطر و راحت بدست و رعایت
در غایت تعب و مشقت جان و تن و آن اسائنش نظیر این افتنان و آزمائش نیست انتی توجیه
و تقصیر این مرفوع آنست که خسروان از تنگی فرمانبران جز بد رستی عقیدت و عدم سستی
در خدمت و سایر امور سلطنت با نهایت دانستگی و بصیرت و اطاعت او ام سلطانی قناعت
نمی کنند حالانکه گرفتاری رعایا بکار پرستاری ایشان در عین تعب کشی و رنج برداری
و تحمل و بردباری اضطرابی مثل رفاه حال و فراغ بال ملوک نیست چه قیاس حال فارغ
بشغل قیاس مع الفارق است نزد عاقل و بینکالاستیان مصرعه بین تفاوتی نه از
کجاست تا بکجا۔

توقع عامه در گزینش بسیار اندواهی مشترک و یک کار و پادشاهان یگانه و بهر همتا و هر یک از عامه
منفرد اند بهمت خود و هم قسمت یافته میان همگی بهوم بنگان و هم هر یک از ایشان منقضی میگرد و هم
بامور ایشان دانست و باقی نمانده در امور ایشان با وجود و فور آنها بر باقیه از تدابیر
که در آن خوف تقصیر باشد تبیین این توجیه علی الاجمال آنست که کافه ناس بحسب
عدد و پیشه سازند و با وجود این همه با هم متعدد میگرد یکدیگر اند و همه کار و پادشاه با وجود یکسانی و

118 M.—Az chih rāh farūdan kīh bahangām i ishtighāl i mī dar kāchā i sarkār futūr wa taqṣīr rawa na bāyād dāshī. Intahā yā'ni hargāh mā'rā ba shaghto az ishtighāl i mulk wa māl mīst i rāfi sharr i a'dā wa jabr i kasr i auliya ishtighāl rā dihad basabab i ghaflat i mā kīh az bāb i taghāful wa tajāhul i 'arī' asī qā'ir wa futūr rā dar binā i 'amal wa umūr rāh na bāyaddad.

118 T.—Ba wāsīlah-i ānkih dar waqt i bāz pardākhtun kārpardāzān rā bah taqṣīr sarzanish nah namāyam. Intahā tā ānkih dar hāl i farāgh i bāl basabab i jarimah-i tafrīt wa taqṣīr dar shaghl tasghīr i shān dar zimn i taubīkh wa taqrī' badeshān bāz nagardad wa bā'is i khulal dar bulūgh i 'amal wa balagh i 'amal i habibinān na shawad.

119 M.—Ba'zo az khāssah ikhtisās i Dārā ba kasrat i jawā'iz wa 'awā'id-i sultāni bā intifā, bah manāfi' wa fuwā'id i muattabah bar martabah-i khilāfat wa nayābat mutawalliyān i 'amal i dīwāni baghāyat bejā wa bewajh medāmand.

119 T.—Ba wāsīlah-i ānkih ittīlā' i mā ba 'ilmul-yuqīn paiwastah kīh hamagi in in'ām wa ifzāl dar sartasār i rozgār i 'amr i Dārā ba fā'idah-i yak rozah-i 'ilm wa 'amal i o kīh bah 'ilamiyān merasad barābari namenumāyad.

118 Q.—Why has the Prince said that no harm nor shortcoming ought to happen in the public affair whilst he is (otherwise) engaged? End *i. e.* when we are engaged in any one of the many affairs of the State and exchequer, such as in remedying the harm done by our enemies or re-uniting the broken bonds of the friendship of friends, the servants of the State should take care that no harm or neglect occur in the foundations of affairs, relying on our inattention, for that is a sort of intentional inattention and voluntary ignorance (*i. e.*, the king really has his eye on things).

118 A.—For this reason that when We become disengaged We may not have to punish our servants for their faults. End. That is to say, when my mind is at leisure, on account of their fault in omitting and neglecting their duty, I may not have to chide and rebuke them and diminish their rank and thus the realization of the hopes of all as to their obtaining preferment be not ruined.

119 Q.—Some of the special counsellors consider the extraordinary favor shown to Dārā in the numerous gifts and largesses which the Prince showers upon him, (notwithstanding the emoluments which he derives from the proper profits of his office as Deputy of the Trustees of the Royal Court) highly improper and unreasonable?

119 A.—My reason is that I have attained certain knowledge that all those gifts and grants in Dārā's whole life would not equal the profit that accrues to mankind from one day of Dārā's work and wisdom.

تفرغ از چاره فرمودند که هنگام اشتغال مادر کارهای سرکار فتور و تقصیر و انباید داشت انتهى یعنی هرگاه مادر اشتغال از اشتغال ملک و مال مثل رفع شرعاً و جبر کسر اولیا اشتغال رود و بسبب غفلت ماکه از باب احتیاط و تقاضای عارفانه فتور و فتور در پناه اعمال و امور راه نباید داد.

توضیح باینکه در وقت بازپس داشتن کار پدر و از آن را بتقصیر و زشتی ننمایم انتهى تا آنکه در حال فرغ بال بسبب جبر و تقصیر و اشتغال تصحیر نشان و تفرغ و تفرغ بدیشان بازگرد و باعث خلل و بخل و اخل و بخل اخل نگمان نشود.

توضیح بعضی از خاصه اختصاص دارا بکثرت جو ائمه و عنوان سلطانی با انتفاع بمنافع و فوائد مرتبه بر مرتبه خلافت و بیایست متوتیر اعمال و یوانی بجا و پیوسته میدهند.

توضیح باینکه اطلاع با علم الیقین پیوسته که یکی این انعام و افضال در ستراسم روزگار عسر و آسار با ائمه بکرم و علم و علم او که بعالمیان میرسد برابری نمینماید.

115 M.—Az chih rāh amr i wālā b past sākh-tan i qadr wa miqdār i fulān muhtasham sinu i is-tār yāftah.

115 T.—An khud-rā i khumūl wa gumnāniyi khud rā kih qadr az shuhrat wa shād-kāmi dāsh-t hamān didah wa dānistah farānūsh kardah shewah, i mardum i nāsipā- khwesh-tan-nāshinās pesh āwar-tah.

116 M.—Sabab i 'azl i fulān wālī az 'amal chist?

116 T.—Mujib i ān inast kih mahāl i wilāyat i ān nā-shā'istah kar qabl az tawliyāt i o ābādiyi bā'is-tah nadāshat chūn tafwiz i an shāghl ba qasd i islahi fasād wa tarwīj i kūsīd ba ān muhsid shudah būd o ba mujib i faromūlah 'amal namūdah salūbat i 'uqūbat i ghazbān i marā bar 'isyan i khud āsan kardah balkih baja i istimal i masālih a'mal i muhsid bakār burdah wa dar bazl i islah ifsad ba 'amal uward bajaram ba jum i in piyah, i shararat marārat i 'azl kih dar bārah, i 'ammāl hazār bārah az āfāt i sharārah dar hirafāt bosh ast dar kar i o kardam tā magar mujib i 'ibrat i sāir i muhsidān shudah az fasād basalāh wa sadiq baz ayand wa az tabah-kāri ba shoistagi girāyand.

117 M.—Bachih mujib fulān az a'yān i mulk ba-b-ul-amr i malik sazwār i talqib ba laqab i parā-gandah sukhanī wa buzayān-goī shudah?

117 T.—Hamagī 'azimat-hā i in mard az bātin i o berūn mītarāvad biddūn i fikrah wa rawiyāt. Intabū ya'ni chūn jamā'i 'azā, i in o be mashwirāt i qasd wa rukhsat i rū'ā i midibad az in rāh sartāsar i maqālat i o az maqūlah, i muhālāt wa qabilah, i auhām wa aghlīt hāshad falāmahālah ba yūwah-goī wa harzah dirāi juz bidin gūnah bāfute hawālat (1) ba rawād.

115 Q.—Why has the Prince given the sign to degrade from his dignity and rank, such and such man of high degree? [lit. has your high order received the sign of i-suing]?

115 A.—Verily that head-strong fellow has wilfully forgotten the unknown condition and obscurity in which he was, prior to his present notoriety and prosperity, and has adopted the behaviour of the ungrateful, and self-ignorant man.

116 Q.—What is the reason that such and such a Governor has been dismissed from office?

116 A.—The reason is that the lands of the territory of that incapable one were not well peopled and cultivated prior to their being committed to his charge, and when I entrusted that work to that bad man, in order to correct what was wrong, and to expel all counterfeits and to replace them with what is genuine, he, paying no attention to my orders, considered the fierce terrors of my wrath against his faults as a light thing, nay, instead of using right remedies, he committed many evil actions and in place of correcting things made them worse, and it is for this heinous crime that we have condemned him to this bitterness of dismissal, which for officials is a thousand times worse than the torture of burning, so that perchance all such delinquents should be warned and turn away from evil to rightness and truth and leaving their wickedness should choose righteousness.

117 Q.—For what reason, has a certain high official been by the order of your Majesty adjudged to be worthy of the title of babler and chatterer?

117 A.—All that man's intentions trickle out from his heart without thought and consideration. End. Viz., since all his intentions, without deliberate purpose and the sanction of his judgment, disclose themselves openly, it follows that all his words are, as it were, impossible or conjectural or untrue and doubtless the king would not have affixed upon him the title of chatterer and babler had it not been for such facts.

مخرج درینو لایحه از اکابر بدرگاه والا آمد و سپاس عنایت حضرت باری تعالی در ضمن حصول
 امن و امان و آرامش زمین و زمان بمیسامن عدل و احسان شهریار و رستخیز خسته سرحد و رفع
 فتنه و فساد و فسادان و کسر صولت دشمنان و رفع جو رستم گاران بجا می آرند۔
 توقیع همانا همگان میدانند که آنکه بر زمینیان سلوک سبیل اطاعت ملوک و ادگری نیکو کار لازم
 نموده بر ملوک نیز صرف تمامی مساعی خود در حرست ایشان واجب نموده بل در باب توجه بسیار
 دوائی خود از جمیع وجوه و جهات بجهت حمایت و رعایت سپاه و رعیت بر مرتب و خوب افزوده اکنون
 باید که نامهای ایشان در دفاتر ثبت نمایند تا بر موجب براس احسان به احسان کفالت اطهار افتند۔
 همگان بروجه حسن بطور رسد۔

zât jami' i qasdhâ wa niyathâ i khud râ munqasim wa parâgandah sâkhtah dar tadbîr i mahâm i sûri wa m'awâziyi mardum wa qasd i har yak az hamginân ba zûdi basar âyad bargûh muhim wa maqsûd i oshân bar âyad wa qasdhâ i mutakassirah, i bâlshâh bai'ti-bâr i takassur nûta, allaq kih paiwastah ba ihtimâm i tamâm ba intizâm i silk i nizâm i kullî wa insirân i mahâm i kul hâz bastah ba farjân rasidânî nest wa basar amadânî nah (nest) chumûnchih dar bârah, i sar-amjâm i kâr i anam bech daqqah, i uz daqiq i siyâsat wa ta'âbîr (bâwujûd i ifrât) bâqi namânad kih angusht i girift wa gir bar barf i tafrit wa taqsîr i ân tuwan guzâshî.

121 M.—Bachih wajh dar bâb i fulân saiyâf az jarâ'im wa jinâyât ba ma'qil i 'arz mîrasad dar qabûl i ân tawaqqul minumâyand.

121 T.—Nazd i mâ ba tahqiq paiwastah kih posh i o sarf i naql i jân i 'azîz dar râhi mâ baghâyat khwâr ast wa in gûnah parastûre kih mard i kâr wa shâdistah, i paikâr wa nubard bâshad badin mâ-yah, i makramut dar khur wa badin pâyah, i manzilat sazâwâr ast.

122 M.—Dawlat khwâhân khwâhish i âgâhi har mûjib i 'atû bar lawâzim i 'isyan wa tughyan i ahl i Rûm darand.

122 T.—Ba dalâlat i izhâr i taubah wa inâbat wa zuhûr i amârat i nadâmat wa i'tirâf i sudûr i gharâmat karâmat i mâ dar zimn i ba'kbshâ, ish i gunâh badeshan ruh burdah.

and distributes the whole of his plans and intentions among the different schemes and consideration for relieving the seen and unseen afflictions of man kind, and while the aim of the individual is soon fulfilled, as soon as his difficulty and object are perceived, the numerous plans of kings, on account of the multiplicity of matters dependent on them, being ever concerned most intimately with arrangement for the continuity of general good government and for the terminating of all difficulties are not of kind likely to be fully accomplished and come to an end, and so, in the matter of executing public business not the most trifling of all the problems of Government and the counsels of State (despite their abundance) has been forgotten so that one could put the finger of censure upon a letter too few.

121 Q.—On what account does your Majesty show such reluctance to receive the complaints that are made to you respecting the sins and crimes of certain swordsmen?

121 A.—I have learnt for a certainty that in his eyes the spending of the precious treasure of his life for me is a mere trifle, and a servant of this kind who is a man of action and fit for the battle strife deserves this much favour and this degree of honour.

122 Q.—Your loyal servants wish to know the reason of your clemency respecting the misdeeds and rebellion of the people of Rum?

122 A.—When it was shown that they felt contrition and repentance and exhibited the signs of shame and made confession of their faults in mercy found its way to them to forgive the crimes.

ذات جمیع قصدها و نیتها سے خود منقسم و پراگنده ساخته و تدابیر تمام صورت و مقصود مردم
و قصد هر یک از بندگان بزودی بسر آید هرگاه مهم و مقصود ایشان بر آید و قصد های متکثره بادشاه
با اعتبار تکثیر متعلق که پیوسته با تمام تمام با نظام سلک نظام کل و انصرام تمام کل باز بسته
بفرجام رسیدنی نیست و بسر آمدنی نه چنانچه در باره سرانجام کار انام هیچ دقیقه از وقایع
سیاست و تدابیر با وجود افراط بائی نماند که انگشت گرفت و گیر بر حرف تقریط و تقصیر آن
توان گذاشت.

^{۱۱} مرفوع بجه در باب فلان سیاف از جرائم و جنایات بوقف عرض می رسد و قبول آن
توقف می نمایند.

^{۱۲} توفیق نزد ما تحقیق پیوسته که پیش او صرف نقد جان عزیز در راه مابغایت خوار است و اینگونه
پرستارے که مرد کار و شائسته پیکار و نبرد باشد بدین مایه کرامت در غرور و بدین پایه منزلت
سزاوار است.

^{۱۳} مرفوع دو تنخواهان خواهش آگاهی بر موجب غفور بر لوازم عصیان و طغیان اهل روم دارند.
^{۱۴} توفیق بدالت اظهار توبه و انابت و ظهور امارات ندامت و اعتراف صدور غرمت کرامت ما
در ضمن بخشایش گناه بدیشان راه برده.

120 M.—'Ammah, i ra, 'ayá wa baráya mogoyand kih bádsháh khursand namáshawad az hamagi jabáni-yán juz ba shiddat dar kár i khud wa pur basírat búdan dar farmánbari bá ánkíh bádsháh dar niháyat i farágh i khátir wa ráhát i badán ast wa ra'iyat dar gháayat i ta'ab wa mashaqqat i ján wa tan wa ún ásfáish nazir i in iftinán wa ázma, ish nest. Intahá taujih wa taqrir i in ma'fú' ún ast kih khusrwán az hamagi farmánbarán juz bah durustiye 'aqidat wa 'adan i susti dar khidmat wa sá,ir i umúr i saltanat bá niháyat i dānistagi wa basírat dar itá'at i awámir i sultáni qaná'at namakunand hálánkih giriftáriyi ra'áya bakári parastáriyi eshán dar'áin i ta'ab-kashí wa ranj-bar-dári wa tahammul wa burdbáriyi izarári misl i rúáh i hál wa farágh i bál i mulúk nest chih qiyás i bál i farigh ba shaghbil qiyás i ma'aláfiq ast nizd i 'aql wa humá la saiyán i,

MISR'AH.

Bubín tafáwut i rah az kujást tá bakujá,

120 T.—'Ammah dar kamíyat bisyár and wa hamagi mushtarak dar yak kár wa bádsháhán yagá-nah wa ho hamta wa har yak az 'ámmah munfarid and bah himmat i khud wa himam i má qismat yáftah miyánah, i humúm i hanginán wa ham i har yako az eshán munqazí megardad wa ham i má ba umír i eshán dáimist wa baqi namándah (mundah) dar umír i eshán bá wujud i wufúr i ánlá bar má baqi-yah, i az tadábir kih dar án khauf i taqsir báshad tabín i in tauqi 'allal ijmal ún ast kih káffah, i nás bahasb i 'adad beshumár and wa bá wujud i in hamah bá himam i muta'addidah mumidd i yak digar and dar hamah kár wa bádsháh bá wujud i yaktái dar

120 Q.—All subjects and people declare that the king is content with no mortal save him who is most industrious in his work and prompt to obey his commands, and this though the king enjoys perfect comfort of body and peace of mind, while the people suffer extreme toil of body and trouble of spirit and that ease (of the king) is not similar to that trouble and those trials (of the people.) End. The explanation of this question is this, that kings are never satisfied with any of their subjects except the latter display perfect loyalty and activity in their service and in all public matters together with great knowledge and insight into the matters of obedience to the royal orders, although the preoccupation of the people in this business of service, in the midst of their own distress and misery and patient compulsory endurance is very different from the comfortable state and freedom from care which kings enjoy since to compare the state of one who need not labour with that of one who must work, is in the opinion of the wise to conjoin dissimilars and there is no likeness between these two.

LINE.

See thou the distance between the roads, whence it begins and how far it extends.

120 A.—The multitude in their numbers are many, and all are united in one work, while kings are solitary and without partners and each of the public is singly intent upon his object, but my intentions are distributed among all the intentions of all, and the object of each one of them gets fulfilled but my intentions towards them are everlasting, and not one of their affairs, despite their multiplicity, has remained unconsidered by me so that there should be any fear of a mistake being made. The explanation of this reply is briefly that the mass of mankind in numbers is countless and yet all help each other in their various plans in every matter while the king, although one individual only, dispenses

مرفوع از چراه امر و الایه پست ساختن قدر و مقدار فلان محترم سمت اصدا ریخته -
 توفیق آن خود را می بخول و گنای خود را که قبل از شهرت و شادگانی داشت همانا دیده و دانسته فراموش
 کرده شیوه مردم ناپاس خوشیستن ناشناس پیش آورده -
 مرفوع سبب غزل فلان دالی از عمل پیست -

توفیق موجب آن نیست که محال و لایبت آن ناشائسته کار قبل از تولیت او آبادی بانسته نداشت چون
 توفیق آنشغل بقصد اصلاح فاسد و ترویج کاسه بدان مفسد شده بود او موجب فرموده عمل نمود و همسوت
 عقوبت غضبان مارا بر عصیان خود آسان کرده بلکه بجای استعمال مصالح اعمال مفسد بکار برده و در
 بدل اصلاح رفسا و بعل آورد لاجرم بجرم این پایه شرارت مراتب غزل که درباره اعمال هزار باره از آفت
 شراره در حراقت پیش ست در کار او کردیم تا اگر موجب عبرت سایر مفسدان شده از فساد بصالح و سدا و باز آیند
 و از تباہ کاری بشانستگه گرایند -

مرفوع بچه موجب فلان از اعیان ملک حسب لامر ملک سزاوارت بقیب بقیب پراکنده سخنی و پدیان گوی شده -
 توفیق بگی غریبه های این مرد از باطن او بیرون می تراود بدون فکر و رویت آتی یعنی چون جمیع عزائم او
 بهمشورت قصد و خصیت راس روی میداد این راه سراسر مقامات او از مقوله محالات و قبیلہ او هام
 و اغلاط باشد فلا محاله به یاوه گوی و هرزه درائی چرب نیگونه حالتی حواله نرود -

112 M.—Bā'is i nūr i 'ālī ba isqūt i fulān wālī az ratbah, i khod ba martabah, i kih az ghayat i hubūt wa inhitāt pāyah, i az an lirotar nabashad chih bāshad.

112 T.—Badin salab kih bā wujūd i 'adam i najābat i zāt wa asālat i nizad wa fuqlān i istibqāq wa isti'dād taraqqiyi pāyah i 'ālī az darjat i mafākhir wa m, 'ālī kih martabah, i az ān sālā tar ba nezār dar mayāyad bal bāhātār az ān muntasawwar na gardad dar nazar dāshd.

113 M.—Salār i pāsbanān az mājib i 'azl i Muzdwih nā, jib i khud ba qasd i istisār istisār minumiyad.

113 T.—Tauliyat i 'amal mājib i tughyān i o shudab wa in māyah mafsadah dālat bar fasad i mādah, i asālat i o mekunad. Intabā tanjīhi in tanqī' ba wajh i wajh ān ast kih isābat i martabah, i niyābat kih mājib i nōsyān i ahwāl i guzashlah i o gash-tah mūhim i 'isyan i ost chih in hālat kih juz bar badiyi garbar wa firōmayāgiyi nasab dālat bar nadārad az rī i yaqin ora bar sudūr i tamarrud wa tughyān khwāhad dāshd.

114 T.—Bachih wajh farmūdand kih dar bātin i aifwat mawātīn i mā az hech kas juz fulān kudūrate kih ba martabah, i bughz wa kīnāh kashī kashad nest.

114 T.—Chih mushāhadah i mū mishawad un-chih dar bāb i mā az nafs i badandesh dar bātin i khwesh dārad. Intabā. Taqrīr i in tahrīr ān ast kih un-chih ān nifāq peshab, az bad khwāhiyi mā dar makāmin i bātin i khwesh nihūftah zubūr i ān bagawāhiyi shāhid i 'ādil i dil dar darjah, i mushāhadah wa mu'āinab, i māst wa paidāst kih nihād i sāfi manishān bizzāt iqtizā i bughz i tirāh-durūmān mīkunad.

112 Q.—What is the reason of your high command to cast down a certain Governor from post so effectually that in its extremity of degradation no degree could be lower?

112 A.—For this reason that in spite of having no lofty birth nor ancient lineage and notwithstanding that he possesses no particular right special capacity he yet aimed at a preferment lofty in the grades of rank that no higher dignity than it could be seen, nay no loftier could be imagined.

113 Q.—The chief of the watchmen asks for sake of information the cause of the dismissal Muzdwih his Lieutenant.

113 A.—Entrusting him with affairs was the cause of his becoming ungovernable and this degree of seditiousness is a proof of the essential wickedness of his nature. End. The explication of this reply is for good reasons this viz., that his getting to rank of Lieutenant, which was the cause of his forgetting his past circumstances is the indicator of fault, for this fact (*i. e.*, forgetfulness of his origin which clearly proved his low birth and bad breeding of a certainty will keep him in a state of arrogance and sedition.

114 Q.—Why have you declared that in your heart, the home of sincerity, you felt to no one with one exception, a dislike extending to hatred or enmity?

114 A.—[I except that one] because I see and know whatever that enemy feels in his heart regard to me. End. The explanation of this reply is this that whatsoever of evil designs in respect to me that enemy has concealed in the secrecy of his heart has so come to light by the testimony of a justice-loving heart that it has reached the degree of being seen and proved, and it is plain that the heart of the frank and sincere of itself searches out the hatred of the guilty.

مرفوع باعث امر عالی باستقامت فلان والی از مرتبه خود بمرتبه که از خایت بهبوط و انحطاط پایه ازان
فروتر نباشد چه باشد.

توقیع بدین سبب که با وجود عدم نجابت ذات و اصلت نژاد و فقدان استحقاق و استعداد ترقی پایه عالی
از درجات مفاخر و معالی که مرتبه ازان والا تر بنظر دنیا بدیل بالاتر ازان مقصود نگردد و در نظر داشت
مرفوع سالار پاسبانان از موجب عزل مزدویه ناسب خود بقصد استبصار استفسار مینماید.

توقیع تولیت عمل موجب طغیان او شده و این پایه مفسده دلالت بر فساد ماده اصالت او میکند
نتیجی توجیه این توقیع بوجه وجیه آنست که صابت مرتبه نیابت که موجب طغیان احوال گذشته او گشته
موجب عصیان اوست چه این حالت که جز بمرتبه بزرگی نرسد و فرومانگی نسب دلالت ندارد از روی یقین او را
بر صده و نمرود و طغیان خواهد داشت.

مرفوع بچه فرمودند که در باطن صفوت موطن ما از هیچکس جز بنظر فلان که در تیس که بمرتبه بزرگی نرسد و
کینه کشتی کش نیست.

توقیع چه مشاهده نامی شود آنچه در باب ما از نفس بداندیش در باطن خویش دارد آنتی تقریر این تحریر
آنست که آنچه آن نفاق پیشه از بدخواهی ما در مکار من باطن خویش نهفته ظهور آن بگوای شاید عادل
دل در درجه مشاهده و معائنات ناست و پیوسته است که نماید صفائی نشان بالذات اقتضای ناست
تیره و روان نمیکند.

109 M.—Ba'illat i kudāmīn zallat amr i wālā i shaharyār sādīr shudah kih fulān muhtasham rā dar anjumanhā i shahar wa diyār kū ba kū mūkashān bigardānand ?

109 T.—Dar hamagi mahāfil i 'awām wa khawās izhār i amr i dūr az kār i āmezish wa mu'asharat bā mā wa khāsān namūdah tā magar basabah i istihqār i nazdikī wa istikhfāf i nazdikān i mā khalalhā i jāni wa māli dar hinā i umūr i mulkī wa mālī rāh yābad.

110 M.—Bar mūjib i farmān i khosro fulān 'amal-dār rā kih az ahl i dirāyat wa kifāyat ast ba chih mūjib az tanbiyat i hamagi kārkhā i sarkār bāz dāshdah and.

110 T.—An past fitrat wa sust fikrat az makāsib i khasānah kih itikāb i ān nang i nufūs nafisah, i insānist iktisāb namūdah wa tama' dar ghair i ma-wāzī' kih dākhil dar mulakhil i daniyāh, i adānist wa bahech wajh tawajjuh 'adān az rū i 'aql wa shaharā rawū nist jō, iz dāshdah.

111 M.—Sabab i izālat i ashāb i qudrat wa bālat wa 'ilat i qillat i qudr wa miqdār i fulān mu'tamad az nazdikān i bisāt i qurb i shaharyār ba'd az kamāl i martabah, i 'ilbār wa iqtidār chist.

111 T.—An tihi maghz az pari-yi asbāb i muknat wa was'at i dastgāhi sarwat (kih anrā tangiyi zarf i toqt i tunk-māyagān barnatābad) ba tuwānū, yi khweshtan bar mā mubāhāt justah wa ba'd in rawish i nahanjār rāhi borābah, i ghawāyat paimūdah.

109 Q.—On account of what fault has the high order of the Prince issued to take such and such a person of high rank and drag him by the hair of his head in all the assemblies of the city and suburbs through all the lanes ?

109 A.—In all assemblies, both of high and low he has set forth a thing that is quite impossible viz., that he is on the most intimate footing with me and my court in order that, perchance, by reason of contempt falling on the privilege of presentation to Me, and in consequence of the dignity of my courtiers being despised, injuries present and future may occur in the foundation of the affairs of the state and of our revenues.

110 Q.—Why have the servants of my Lord, according to his orders, deprived a certain intelligent and prudent official of all the public business entrusted to him ?

110 A.—That abject fool has been acquiring gains by such vile actions that no good man could fail to be ashamed to perpetrate them and he has given scope to his greed on occasions such indeed as to be included in the very vilest opportunities and when he could in no wise indulge it either with regard to sense or law.

111 Q.—What is the reason of your depriving of his power and position a certain trusted official who had the privilege of approaching the Royal carpet, and what is the cause of the diminution of his prestige and rank, and this after he had attained the highest dignity and your full confidence ?

111 A.—That empty headed one from the fulness of the materials of his power and the commanding influence of his wealth (for such vast wealth exceeds the capacity of the small vessels of those of lowly origin), on account of his vast resources, equals himself to Me and by this improper behaviour he has taken the wrong road of error.

مرفوع بعلت کد این زلت امر و الای شهر یار صا و ر شده که فلان تخشیم را در انجمنها سے شهر و دیار کو بگو
موکشان بگردانند۔

توقع در ہنگی محافل عوام و خواص اظہار امر و دور از کار آمیزش و معاشرت با ما و معاہدات نمودہ تا مگر
بسبب استحقاق نزدیکی و احتیاف نزدیکیان ما غلما می عالی دانی و در بناء امور ملکی و مالی راہ پابد۔

مرفوع بر موجب فرمان خسرو فلان عملدار را کہ از اہل درایت و کفایت بچہ موجب از تولیت ہمراہ
کار ہا سے سرکار باز داشتہ اند۔

توقع آن پست فطرت و سست فکر از نکاسب خبیثہ کہ از کتاب آن ننگ نفوس نفیسہ انسانیہ
اکتساب نمودہ و طمع در غیر مواضع کہ داخل در داخل و نیمہ ادانیست و ہیچو بہ توجہ بدان از روی عقل
و شریعہ روایت جائز داشتہ۔

مرفوع سبب ازالت اسباب قدرت و حالت و علت قلت قدر و مقدار فلان معتد از نزدیکان
بساط قرب شهر یار بعد از کمال مرتبہ اعتبار و اقتدار پست۔

توقع آن تہی مخزن پیری اسباب کمالت و وسعت دستگاہ ثروت کہ آنرا تنگی ظرف طاقت تنگ مانگان
بر نہاد بتوانائی خویشین بر ما سہا مات جستہ و بدین روش ناہنجار راہ بیراہنہ خواست پیودہ۔

107 M.—Az sabab-i mubárazat-i shaharyár bá dushman bá nafs-i khud su'ál mīravad taujīhi in marfū' an ast kih chūn dānāyān i dargāh ifrāt i mail wa inhirāf i khusto az istiqāmat i sirāt i hazm wa ihtiyāt ba 'tristī i berāhah-i labawur wa tajāsir az rūhi āqibat-bini baghāyat ba'id dānistah wa midānand kih dūrandeshiyi nazar i farjam-nigar i shaharyār kih baghaur i ashiyā firodāh in taur umūr rā nāpasand i khirad i khiradmandān midānad pas az chih rū didah wa dānistah khilāf i fahmīdah wa nigristah, i āqal tajwiz farmīdah meshawad.

107 T.—Chūn āwāzah-i izhār i dilāwariyi mā dar sarāsar i āfāq ishtihār pizīrad wa dar anfus i dost wa dushman ifrāt i salābat wa saulat wa kasrat i satwat wa mahābat i nafs i mā qarār girād har ā'inah jam'e az badāndeshān kih khātir i eshān az mā jam'iyyat dāsht az andeshah-i pareshān gashdah az mā hisāb i heshmār khwāband girift wa khātir i khair khwābān kih dar har sūrat khwābān i khair mibāshand baha-mūn ma'nī az kaid i inān itmīnān dīgar khwāband pizīrust wa qawā'id i dīn wa qawā'im i dāulat ba do wajh az sar i mau istiqāmat khwāband yāft.

108 M.—Bā'is i amr ba ikhrāj-i fūlān az zumrah-i khawās i dargāh wa auliya i dāulat-khwāh chist.

108 T.—Sirr i in ma'nī an ast kih nafā'is i jawāhir i asrār i nihāniyi mānā ba'khasās i amwāl i dunyā i 'fāni ba dushmanān i dīni wa jāniyi mā farokhtah.

107 Q.—It is asked why the Prince in person fights with our enemies? The supplement of this question is this, that seeing that the wisest of the council think that the great desire of your Majesty (viz., that turning from the firm road of wisdom and caution you should enter the wrong road of hardihood and bravery) is very far from the path of prudence, and consider that the farsighted prudence of your Majesty (which penetrates into the heart of things), perceives that this course of action is disapproved by the wise, why then knowingly and with eyes open does your Majesty decide against what wisdom sees and approves?

107 A.—When the noising abroad and publishing of my valour shall be spread throughout all the world and in the minds both of friends and foes my extreme hardihood and impetuosity and the fury of my wrath, and terror of me personally shall become fixed ideas, then certainly one set of enemies, whose hearts hitherto never misgave them on my account, will now become perturbed and will take great account of me, while the hearts of my well-wishers, which always wished me well, will now for the same reason gain renewed confidence against the knavish tricks of my foes and thus the principles of religion and the pillars of the state will for these two reasons anew be strengthened.

108 Q.—What is the reason of the command to cut off a certain one from the number of chief members of the Court and loyal servants of the state?

108 A.—The hidden reason of this order is this, that he has sold into the hands of the enemies of religion and of my life the precious gems of my hidden designs for the vile commodities of this perishing world.

مرفوع از سبب مبارزت شهریار با دشمن بنفس خود سوال میرود توجیه این مرفوع آن است که چون
 دانایان درگاه افراط میل و انحراف نسرو از استقامت صراط حزم و احتیاط با عتساف بیراهه تهور
 و تجاسر از راه عاقبت بینی بغایت بعید دانسته و میدانند که دوراندیشی نظر فرجام نگر شهریار که بخور
 استیاف رود دیده اینطور امور را ناپسند خرد خرد مندان میدان پس از چه رود دیده و دانسته خلاف
 نمیده و نگرانسته عقل تجویز فرموده میشود.

توقع چون آوازه اخبار دلاوری مادر سر اسرافاق استوار پذیرد و در آنفس دوست و دشمن افراط
 صلابت و صولت و کثرت سطوت و نهابت نفس مقرر گیرد هر آنکه جمعی از بداندیشان که خاطر ایشان
 از جامعیت داشت از اندیشه پریشان گشته از محاسبه بشمار خواهند گرفت و خاطر خیر خواهان که در هر صورت
 نرا مان خیر میباشد همین معنی از کسب اینان اطمینان دیگر خواهند پذیرفت و قواعد دین و قوانین دولت
 بدو وجه از سر نو استقامت خواهند یافت.

مرفوع باعث امر با خراج فلان از زمره خواص درگاه وادیار و دو نخواه چیست.
 توقع سیر این معنی آنست که نفائس جواهر نزار نهانی مارا بخسائیں اموال دنیا رفانی بدشمنان دینی
 و جهانی مافروختند.

105 M.—Bachih waji farmūdand kih az zabān i fulān qillāt wa kainuagi i o dānistah mīshawad. Intahā. Az ehil rū dar mārizi bayān i hālāt i mardum farmūdand kih kami i pāyah i gauhar wa kotahi i māyah i nazar i fulān az bisyāri i sukhān i besarfāh wa darāzi i zabān i o pāidāst.

105 T.—Bawāsitah i ānkih bazabān i khud izhār namūdah unchih mā dar pardah badan amr kardah būdem bahujjāb i darbār dar bāb i bijāb i o. Intahā ya nī unchih darbāb i o bahujjāb i darbār gūftah būdem az man darbār biqbār i kami i basrat wa basrat ba zabān i khud dar har anjuman ilān wa izhār i ān namūdah.

106 M.—Nazar bachih maslahat farmādand kih ighmāz i ān dar bāb i fulān shāstagi nadārad. Intahā. Tāsil i in mujmal ān ast kih taghāful wa rajāhul i ārifānah dar haqq i fulān natālat-kosh jibālat-kesh sūdo nadārad wa chashm poshi kih nazd i basrat i ahl i basrat i dūr andesh anfa i adwiyah i ahl i fāsād ast wa anba i intilāhāt ast orā aslā basalāh namiārad.

106 T.—Bawāsitah i ānkih ilm i o ba ilm i mā ba nifāq i o hāsān ast. Intahā tanzihi in iblām ānast kih sabab i hukm ba'adam i ishlāhi hāl i fāsād i ān mujmū'ah i mafāsīd itilā'i ost bar itilā'i mā ba khubs i jibillā wa nifāq i tahi dīli i o.

105 Q.—On what ground did your Majesty say that the vulgarity and lowbirth of a certain one may be known from his speech. End. *i.e.* From what reason, when speaking of conditions of persons, did you declare that the lowness of his class and the pettiness of the views of such and such a one were clear from the abundance of his unbecoming words and from his volubility?

105 A.—Because he, with his own tongue divulged that which we secretly had ordered to the Durbar servants, in regard to excluding him. End. *Viz.*, that which we, in regard to him had spoken to the guards of the Durbar, as to excluding him from the Durbar, he in consequence of his blindness and coarse perceptions, has published and proclaimed with his own tongue in every assembly.

106 Q.—For what reason has the Prince pronounced that it is improper to shut one's eyes to the conduct of such and such a one?

The fuller meaning of this concise question is this, that, the passing over and intentional ignoring of faults in a certain useless and ignorant fellow, is of no use whatever, and winking at his vices will never correct them, though this practice (according to the views of the acute and far-seeing) is a most useful remedy in dealing with factious men and the very best stimulant to them to return to duty?

106 A.—The reason is because he knows that I know that he hates me. End. The detailed explanation of this ambiguous answer is that the reason of my pronouncing that this would not effect the correction of the vicious state of that compound of villainies is because of his knowledge of my knowledge of his natural evilness and heartfelt hatred to me.

مرفوع بچہ و فرمودند کہ از زبان فلان قلت و کینگی او دانسته میشود و انتہی از چہ رو در معرض بیان
حالات مردم فرمودند کہ کی پایہ گوہر کو تھی مایہ نظر فلان از بسیاری سخن بصرہ و درازی زبان
او پیداست۔

توضیح بواسطہ آنکہ بزبان خود اظہار نموده انچہ مادر پروردہ بدین امر کردہ بودیم حجاب دربار و باب
حجاب او انتہی یعنی انچہ در باب او حجاب دربار گشتہ بودیم از منع و دربار بنا بر کمی بصیرت و بصارت
بزبان خود و ہر انہن اعلان و اظہار آن نمودہ۔

مرفوع نظر بچہ مصلحت فرمودند کہ اغماض عین و باب فلان غایتگی ندارد انتہی تفصیل این مبالغہ است
کہ تغافل و تجاہل عارفانہ در حق فلان لطالت کوش بہالت کیش سووے ندارد و چشم پوشی کہ نزد
بصارت اہل بصیرت و وراندیش انفع او و یہ اصحاب فساد است و انہم انتہیات است اورا اصلا
بصلاح نئے آرد۔

توضیح بواسطہ آنکہ علم او بعلم ما بنفاق او حاصل است انتہی توضیح این ابہام است کہ سبب علم
بعدم اصلاح حال فاسد آن مجہولہ مفاسد اطلاع اوست بر اطلاع ما بنجبت جملہ و نفاق تہ ولی او۔

103 M.—Bachih rá farmúland kih fulán munhi kih inhá i akhbár wa iblágih i waqá, i fulán náhiyat bado muflawwaz búd shigift nabáshad kih dar in zúdi muhtáj badán shawad kih dígar dar bárgáhi má nám i o burdah khabar i o ba'arz i mú rasanad.

103 T.—Az in ráh kih tariq i akhbár az má mas-dál sákhatah. Intahá tauzini m'aniyi in tauqi' ást kih sáhib i barid y'ani munhiyi mazkur az rá i past rái wa kotáh andoshi az bím yá umod ba wulát wa 'ummál i wiláyat dar áwál i m'awalliqh ba shaghl chundán musón thut wa musáhibat ba kár burdah wa tá hallo taqdim i khidmat i ibligá i akhbár rá ba tákhír an lákhatah kih rahi pesheft i kár rá bar khweshtan ník tang sákhatah chunánehih raftah raftah sar-rishtaht, i amul wa shud i roznámá i akhbár i in samt inqilá' pizirafth chandánkih káresh badán maqám keshid kih bím i o munhiyi dígar býad tá magar khabar i o badargáhi wálá iblágih numiyad.

104 M.—Ba kulám dalíl aksar i auqát mifur-máyand kih mulúk rá dar har báb turuq wa abwah i mukhtalifuh mibáshad wa ráhi ra'áyá min jamá'il-wajúh wáhid ast.

104 T.—Ba wásitah, i ánkih ráhhá i árá i mulúk dar tadábír parágindeh ast bar mujib i iftiráq i as-báb i saláh wa sadád i ra'iyat wa gúnyat i ra'iyat ghair az tá'at chíze nost. Intahá wa taujith in tauqi' ást kih turuq i umúr i saltanat az rá i ta'addud wa takassur i wajúh i tadbir i mulki wa málí wa tash'ub wa tafannun i jihát i siyásat i ra'iyat wa sipáhi hamáná ghair i mutanáhi ast wa sabil i hamagi ra'áyá wa baráyá siwá i sulúk i tariq i itá'at i mulúk amre dígar nest.

103 Q.—Why has the Prince said that a certain informer appointed to write the news and to forward information from a certain locality, will very likely soon require that another man [*i. e.* of the secret intelligence department] be appointed to look after and report upon him to your Majesty.

103 A.—Because he has closed the road of reports to me. End. The detailed meaning of this answer is this, that the Superintendent of runners (*viz.*, the intelligence officer in question) by reason of his low understanding and short-sightedness, either from fear or favor of the rulers and Governors of certain quarters, has shown such a degree of supineness and indifference in the matters connected with his functions and has to such an extent delayed the pressingly urgent service of news-despatching that he has extremely narrowed the road of progress in his work, and so, little by little, the thread of the series of his news-diaries from that region has broken [*lit.* accepted breaking] to such a degree that the matter has actually come to this, that, in his place, another secret agent is required and then perchance intelligence against him himself may be despatched to our august Council.

104 Q.—On what grounds does your Majesty often say that, in every matter, kings have many roads and many doors open to them but that the road of the subjects is, on every ground, one only?

104 A.—Because the roads of the counsels of kings branch off into various lines of thought since the grounds of the prosperity and happiness of their subjects are so different, while, for subjects, the sole goal is obedience. End. And the explanation of this answer is this, that the roads of public affairs [on account of the multiplicity and variety of the grounds of the considerations which affect the state and exchequer and the ramifications and diversity of the springs of government both of the people and of the army] certainly are endless, while the right road for all subjects and citizens is nothing but following the path of obedience to the king.

مرفوع بچہ رو فرمودند کہ فلان منہی کہ انہاء اخبار و ابلاغ و متاع فلان ناحیت بدو مفوض بود
 شگفت نباشد کہ درین زودی محتاج بدان شود کہ دیگری دربار گاہ مانام او برودہ خبر او پیرض مارساند۔
 توفیق ازین راہ کہ طریق اخبار از ماسد و ساخته اتہی توضیح معنی این توفیق آنست کہ صاحب برید
 یعنی منہی مذکور از روی پست رائی و کوتہ اندیشی از بیم یا امید ہولت و عمال و لایات در
 اعمال متعلقہ بشغل چندان مسامحت و مسابکت بکار برودہ و تاحدی تقدیم خدمت ابلاغ اخبار را
 بتاخیر انداختہ کہ راہ پیشرفت کار را بر خوشنیتن نیک تنگ ساختہ چنانچہ رفتہ رفتہ سررشتہ آمد و شد
 روزنامہ اخبار آنست انقطاع پذیرفتہ چندانکہ کارش بدان مقام کشید کہ بجای او منہی دیگر باید
 تا مگر خبر او بدر گاہ والا ابلاغ نماید۔

مرفوع بکہ ام دلیل اکثر اوقات میفرمایند کہ ملوک را در ہر باب طرق و ابواب مختلفہ میباشد و راہ
 رعایا من جمیع الوجہ واحد است۔

توفیق بواسطہ آنکہ راہہاے آرای ملوک در تدبیر پراگندہ است بر موجب افتراق اسباب صلاح
 و سدا و رعیت و غایت رعیت غیر از طاعت چیز نیست اتہی توجیہ این توفیق آنست کہ طرق
 امور سلطنت از روی تعدد و تکرر وجہ تدبیر ملکہ و مالی و تشعب و تفن جہات سیاست رعیت سپاہی
 ہما نا غیر تنہا ہی است و سبیل ہگی رعایا و بر ایا سواے سلوک طرق اطاعت ملوک امرے دیگر
 نیست۔

102 M.—Bachih dāhīl farmūdāh and kih muta-kāfīlān i ashghāl i mulk wa māl chūn maḡẓan i amwāl i khwesh-tan rā az wujūhi khiyānāt āgindāh sīzand goyā mi'dahā i khudrā az sumūn anpashtāh (1) bāshand.

102 T.—Bajihat i ūnkih baqā i ān māl wa baqā i hayāt i ūnhā bamiqdār i laqā i hūjat bāshad budānūn. Entahā tabīn i in taqī'i ibhām-tazmīn ān ast kih kār farmiyān i ān a'māl kih khiyānāt dar haqq i eshān rawā dāshtāh and bar nafs wa māl i ūn khā'inān chandūn ibqā kumand kih badeshān muhtāj bāshand wa chūn bebiyūz shawand har do rā dar mā'riz i talaf ārand chih mushābahat i in budān ān ast kih chunān chih muddate bayad kih zahr dar mi'dah bipāyad tā angāh kih asar i ān padīd āyad ham chunān 'adam i tāsīr i samūn i khiyānāt dar māl wa nafs i khā'in wa baqā i ān bamiqdār i muddat i niyāzmandī bāshad bad o wa tā angāh kih waqt i istighnā az o darāyad dar hāl asare khud zāhir numāyad.

102 Q.—Why has my Lord pronounced that when those entrusted with the affairs of the state and of the exchequer fill their own store-boxes by dishonesty, they as it were fill their bellies with poison?

102 A.—For this reason viz., because that wealth remains and their life remains, just so long and no longer than any need of them remains. And. The explanation of this not altogether clear reply is this, that the superior officers of the departments in which those rascals peculate spare the lives and properties of these pilferers, as long as the former have need of them, but, when they have no further need of them, they take both, viz., their lives and their property, so that the similarity of this case with that is this, that just as an interval is required for the poison to remain in the stomach before its effects should become visible, so likewise the poison of dishonesty does not affect the life and property of the peculator and they remain existent so long as there is need of him, and when the time comes that he is no longer required, immediately the effect makes itself manifest.

(1) Pronounced: anpashtāh

مرفوع بجه دلیل فرموده اند که متکفلان اشغال ملکات و مال چون محضدن اموال
خوشتن را از وجود حیوانات آگنده سازند گویا معده های خود را از سموم انباشته باشند
تو فیج بجهت آنکه بقا در آن مال و بقای حیات آنها بمقدار بقای حاجت باشد بدانان
انتی تبیین این تو فیج ابهام تبیین آنست که کار فرمایان آن اعمال که خیانت در حق ایشان
روا داشته اند بر نفس و مال آن خاسان چندان ایقان کنند که بدیشان محتاج
باشند و چون باین نیاز شوند هر دو را در معرض تلف آرند چه مشابیه این بدان
آنست که چنانچه مدت باید که زهر در معده بپاید تا آنگاه که اثر آن پدید آید همچنان
عدم تاثیر سم خیانت در مال و نفس خائن و بقا در آن بمقدار مدت نیازمندی
باشد بدو و تا آنگاه که وقت استغنا از او در آید در حال اثر خود ظاهر نماید

100 M.—Bachih mūjib shaharyār inkār i mun-
kinū i tashrif i taqdīm i khusrāwān vā dar haqq i
jam'e kih sharāf i māzi wa majd i qadīm nadārand
munkar wa nāpasandidah mīshumārānd.

100 M.—Dar in amr matnabi nazar i dūr nigar i
mā ān ast kih dar mawdiah intiyās i pidarān i eshān
ba tashrif i ziyādah makāmat bah ābāi mā hūz nagar-
dad posh az ān kih jalālat i peshnah wa asalat i deri-
vah dāstah bāshand. (1)

101 M.—Hawwārah dar majāriyi kalām bar
zubān i khusrō jān mīshavād kih sitām i namudi
bar umūd-wārān i tasaddiyi a'māl wa ashghāl i khud
rawā nadārand.

101 T.—Bawāsithah, i ānkih zulm az ān shughl
bāz nagardad. Inahā wa dar ba'ze az nusakh bājā i
lafz i 'an darīn taqē kih bi'allā yirja'uzzulmū 'anish-
shughl i lafz i 'alā wāqī' ast wa binabar i nuskhah,
alā zāhirā murād ān bāshad kih jātre kih bīm i wusūli
ān bah a'māl i khud az khīyānat i 'ummāl i umūd-
wārān i a'māl dāstād basabab i homarawāfī dar-
bārah, i eshān mahkūlā az ān a'māl bāshunā rāj,
gardad ya'nī 'awāqib i wa khīmah, i ān bāshunā sirā-
yat ommāyad wa dar sūrat i nuskhah, i a'lā hamānā
ma'nī ān bāshad kih zulm i mazmūn kih khauf i
surayān i ān bāshughl i mazkūr dāstād mahādā ba
hamān shughl bāz gardad va'nī shūmat i hirmān i
ahl i rājā basabab i ihtimāl i isābat i khatar i khusrān
bāfirānī ān shughl mahādā yakbārah ast i ān shughl
rāba ziyā ārad.

100 Q.—Why does the Prince consider the ad-
verse opinion of those who disapprove of kings
exalting the dignity of a set of men who have no
hereditary glory nor ancient position, evil and worthy
of reprobation?

100 A.—In this matter the point to be con-
sidered by my far-sighted vision is this, that with
regard to giving distinction to their fathers by
greatly exalting them, blame should not revert upon
my ancestors before the time that they possessed
their past glory and ancient rank.

101 Q.—My Lord when occasion offers ever
warns his servants not to inflict the misery of hope-
lessness upon their protégés and candidates for the
transaction of public business and affairs.

101 A.—Yes, so that from such a course of
action injustice may not recoil. End. (And
in some copies in place of the word 'an in this
Reply "bi'allā yirja'uzzulmū 'anish shoghali." that is
"so that not may recoil injustice from the action"
the word 'alā (upon) is found and according to the
first named versions plainly the meaning is that, that
harm which you fear to receive in your business
affairs by reason of the unfaithfulness of candidates
when in office (or promoted) may perchance owing
to your want of sympathy with your subordinates
recoil from the said business affairs upon your-
selves, that is to say the evil results of that harm
may have their effect upon yourselves.

In the other reading 'alā (upon) certainly the
meaning is that, that anticipated harm which you
fear will affect the work in question, may perhaps
recoil upon that very business, viz., the injustice of
superseding those entitled to expect advancement,
for fear of some chance of harm arriving to the
branches of that business may perhaps, once for all,
cut its very root.

(1) "Rashad." The Munchi considers the nominative to be ambiguous and that it may be either.

در قوع بجه موجب شهریار انکار است که ان تشریف تقدیم خسروان را در حق جمیع که
شرف باضی و مجید قدیم نه دارند مگر و تا پسندیده می شمارند.

تو قوع درین اسم مطمح نظر دور نگذاشته است که در ماده اثباتی در این ایشان به تشریف
نمی آید و بلاشبکه به آباء باز نگردد که پیش از آنکه جلاله پیشینه و اصلیت ویرینه
و استند به پادشاهان

هر قوع همواره در مجاری کلام بر زبان خسرو جاری میشود که تم نو میدی بر امیدواران
تقدیری اعمال و اشتغال خود روان دارند.

تو قوع بواسطه آنکه ظلم از ان شغل باز نگردد و در بعضی از نسخ بجای لفظ عن برین
تو قوع که لفظ صحیح الظلم عن الشغل لفظ علی واقع است و بنا بر نسخه اولی طاهرا
مراد آن باشد که جو یک به هم وصول آن به اعمال خود از خیانت اعمال امیر و از ان
اعمال دشتی به سبب بهیرونی در باره ایشان مبادا از ان اعمال بشماراج گردد یعنی
غواقیب و خیمه آن بشمار است نماید و در صورت نسخه علی همانا معنی این باشد که ظلم مطنون
که خوف سران آن شغل مذکور دشتی به مبادا به ان شغل باز گردد یعنی شامت سدان الی جا
بسبب احتمال اصابت خطر حسن برون آن شغل مبادا یکباره اصل آن شغل را
به زبان آورد.

97 M.—Baelekh dalfil bar sabit i takrar mifarnawand kih wafâ'i mulûk bah 'uhûl i khweshten nimah, i zâfir ast bar dushman.

97 T.—Ubi ghadr kih zidd i wafâst mujib i 'adam i wusûq i auliya' i daulat bah muwakât misbawad wa jid wa jahd i 'adâ dar muharabah bah sabab i namedi az musalahah dochan lan migardad wa yak tan i koshinlah ba umed-wari beshtar ast az jam'e kasr i nas hâwujûd i yâs. Intahâ. Binobar in muqaddamat wafâ i bâdshâhân bâ'is i tazâ'ul i i'tinâd i daulat khwâhân bar wilâ wa widâd khwâhad bûd wa illâ i itminân i qulûb i hangioân bah sabât i asâs i musalahah wa mu'âhadah mujib i qillat i koshish i dushmanân khwâhad shud wa in bar do sûrat bazarûrat i ghalabah, i zân bar rozi shudan (1) i firozi nâtiljah bahshad.

98 M.—Bâ'is i taghaiyur i râi shaharyâr az khushudî wa rizâ bakarahat wa baghzahûdar bârah, i fidân 'amaliye chunâneh az ma'khâl (2) i kiedûr wa guffâr i malik âshkâr migardad ebist.

98 T.—An bekarah dar hangâm i tafwiz i 'amâl hamwarah bah taqlîl i ma'zuathâ i nâtilpasand iqdam minomâyad.

99 M.—Mukarrar bar zabân i haqiqat bayân i shaharyâr mirawad kih sazâwâr i danâ an ast kih bar ansûl wa ashtâhi khud chûn baghzah i bâdshah darâyand balech wajh shamâtat (3) rawâ na dârad?

99 T.—Mujib i man' i in amr i munkar an ast kih bahangâm i wuqû' dar misl i in ba'iyah shamâtat i digâ'ân dar barah, i o ba mauqi' khud nabâshad wa badin sabab mustbat dobandân nagardad.

97 Q.—Why does my Lord so often say that the fulfilment of their promises by kings is half the victory over their enemies?

97 A.—Because faithlessness, which is the opposite of fidelity, causes distrust of the king's kindness on the part of the servants of the state, and at the same time the vigor and strength of resistance offered by his enemies grows twice as great since they utterly distrust the possibility of reconciliation, and one man working with hope is more than a large crowd of hopeless persons. End. On the ground of these premises, regard by princes for their word will be the cause of the doubling of the trust of their well-wishers in their kindness and affection; and this ground of confidence in the hearts of all men as regards the strength of the foundations of mutual compacts and promises, will also be the means of diminishing the vigor of resistance on the part of the kings' enemies; and these two facts, according to every presumption, result in the king's gaining the victory.

98 Q.—What is the reason of the change of my Lord's opinion in respect to a certain official, so that, in place of being content and pleased with him, your Majesty dislikes and even hates him, as is plain from your manner of speaking and acting.

98 A.—That useless fellow, when entrusted with business, forever occupies himself in advancing futile excuses.

99 Q.—It frequently is on the truth-telling lips of the Prince that it befits a wise man never to rejoice at the misfortune of those of his class and rank who fall under the king's displeasure.

99 A.—The reason why this bad act is forbidden is that when his time comes to fall into like misfortune, the propriety of others exulting over him may not be apparent, and he thereby may escape the doubling of his sufferings.

مرفوع بجه دلیل بر سبیل تکرار میفرمایند که وقار ملوک به عود خوشین نیمه فقر است بر دشمن.
 توفیق چه قدر که خنده و فاست موجب عدم و توفیق اولیای دولت به موالات میشود
 و جهد و جهاد اعدا در محاربه بسبب نومیدی از مصالحه دو چندان میگردد و یک تن
 کوششند و باید واری بیشتر است از شمع کثیر ناس با وجود یاس اتقانی بنا برین مقدمات
 وفای پادشاهان باعث تضاعف اعتماد دولخواهان بر ولاد و داد خواهد بود و علت
 اطمینان قلوب همگان به ثبات اساس مصالحه و معااهده موجب قلت کوشش دشمنان
 خواهد شد و این هر دو صورت بصورت غلبه ظن بر روزی شدن فیروزی نتیجه بخشد.
 مرفوع باعث تغییر اسامی شهریار از خوشنودی و رضا بکراهت و بغض در باره فلان عمار
 چنانچه از محال کردار و گفتار ملک آشکار میگردد و چسبیت.
 توفیق آن بیکاره در هنگام تفویض اعمال همواره به تقدیم معذرت نامه پسند اقدام مینماید
 مرفوع مکرر به زبان حقیقت بیان شهریار میرود که سزاوارد انا آنست که پرانتقال
 و استباه خود چون به غضب پادشاه درآید به هیچ وجه شمتت روا نه دارد.
 توفیق موجب رخ این امر نگار آنست که هنگام وقوع در مثل این بلیه شمتت
 دیگران در باره او موقع خود نباشد و بدین سبب مصیبت دو چندان نگردد.

95 M.—Barkhe az ahl i basirat i najid wa basirat i nafil iktisās dātan i fahm nā-āzmūdah bātin rā bidūn i imāy, z i zahir bah taraghiyi marātib i khawās i muqarraban i dargāh dūr az rah midān end wa had-ānkih dar zamān i mizī bah lah i Qubād az o khursandī wa rizūvandī nah dāshdan i bafkih nā emīn wa hirāsān būdand.

95 T.—In sitūdah sirat āzmūdah sarirat dar lah i Qubād haqq i bandagiyi khudāwand i khud dar libās i riāyat i salāhi dāulat wa pās i nāmūs i mulk wa millat adā mikard wa bah izhār i dūriyi ma'nawī wa sūri az mā bapidar i mā taqarrub mujst wa az in dast āzīdah i nardī zālah darghur i anwā i istizhār wa i'izāl wa saẓāwār i kamāl i i'ibār wa i'imād bāshad.

96 M.—Mihrak az bandagān i qadīm-ul-khidmat bah z'mān i khud istīfā i hamagī haqq i khidmat i derīnah na kardah būwujūd i ānkih shaharyār dar adā i huqūq i khidmat i khidamān bar āmmah i mulūk khāssah ābāi āzzām taqlīm dādah.

96 T.—Chūn Mahrik binā i i'imād bar imād i khidmat i sābiq nihādah bā wujūd i taqsīr i khidmat dar zamān i kābiq haqq i bandagiyi nākardah nūz az ma mekhwābad harā'inah barā i tanbīhi o wa sā'ir i muqassirān marsum i orā bah dīgar parastārān kih dar hech hālī jā i khudrā dar parastāri khālī namī-guzārand nāmzād farmūdem.

95 Q.—Some of those whose bodily and mental vision are clear, disapprove of the honour shown to such and such a one (whose hidden merits are quite untried and who has no apparent claim to distinction), by his being raised above the rank of the chief courtiers, whereas, in the time of your father king Qubād you were not satisfied and pleased with him but, on the contrary, felt both suspicion and fear of him?

95 A.—That excellent man of approved loyalty in the time of king Qubād was wont to discharge the duties of his service to his Lord under the garb of care for the weal of the state and anxiety for the honour of the country and the faith, and by showing his separateness from me, both in mind and body, he sought to knit all the closer the bonds of union with my father, and this sort of independent and courageous man deserves all sort of help and protection and is worthy of full confidence and trust.

96 Q.—Mahrak, one of your old servants, considers that he has not received the full reward of his past services, although my Lord is far before all kings, especially his own august ancestors, in rewarding the services of his servants?

96 A.—Since Mahrak, laying the foundation of his claim on the eminence of his former service, despite his shortcomings in the present time, further claims from me the reward of services not rendered, as a warning to him and to all such offenders, we assign his emoluments to other servants who never leave their post.

مرفوع برخی از اهل بصارت ناقد و بصیرت ناقد اختصاص دادن فلان نامزده بان را بدون امتیاز ظاهر به ترقی مراتب خواص مقربان درگاه دور از راه پیدائش و حال آنکه در زمان ماضی به عهد قبلا و از خویشندی و رضامندی نه داشتند بلکه نالین و هراسان بودند.

توضیح این است: متوجه سیرت آزموده سیرت در عهد قبلا و حق بندگی خداوند خود در پاس رعایت صلاح دولت و پاس ناموس ملک و ملت او ایستاد و به اطمینان دوری معنوی و صورتی از ماسپید بر مالقرب محبت و ازین دست آزاده مرصع زاده در خورد انواع استظهار و اعتضاد و سزاوار کمال اعتبار و اعتماد باشد.

مرفوع مهرک از بنندگان قدیم الخدمت به زعم خود استیفاء یکی حق خدمت دیرینه نه کرده با وجود آنکه شهریار و او اسحق خدمت خدمت بر عامه ملوک خاصه آباء عظام تقدیم داده. توضیح چون مهرک بناس اعتماد بر عباد خدمت سابق نهاده با وجود تقصیر خدمت در زمان لاحق حق بندگی ناکرده نیندازد و سزاوار استیفاء و سایر تقصیرات مرسوم او را به دیگر پرستاران که در هیچ حال جای خود را در پرستاری خالی نیک نگذارند نامزد فسخ مییم.

92 M.—Wamagí abli i shahar wa diyár masáma-
bat i shaharyár rá darbárahí gurohi Máhbúd (1) kih
bah dushmani dín wa daulat mansúb and wa bah
zillat wa nakbat i álam i baká munkúb nápasandidáh
mipándárand wa dar khwáhi qat'i mawád i ináád bah
álmás i kard wa íbád i eskán rá az bilád i Irán shahar
mádarand?

92 T.—In tághah dargáh ast kih dar in dargáh
dar inááh i inááhud wa biná i tafuqqud i daulat i
khusráwán búdah dar zill i himáyat wa ri'áyat i má-
niz ásudáh and wa hamíni musááh inán i ámusál i in-
ara i qabíh kih dar haqíqat qabíh áráyand az an ghá-
fil and kih in gúnah saláh malz i fasád i mulk wa 'áini
'áib wa sháin i mulúk ast.

93 M.—Fulan sipahsálar az sulúk i sháhráhi
itáat i shaharyár lah inbírát i 'isyán wa itásáf i togh-
yán má'il shudáh?

93 T.—Hamíni az an shaqíwat nasib (1) kih ní-
sábi naqz i itá'atash bah kamál rasúlah mawád i
sa'ádat i ásmáni bah inqítá' paiwastáh.

94 M.—Shingún-gián hangám i bázgasháh Var
kháil i ázád i sipahbud kih sarkháil i bandagán i níko-
'áqídat ast gúzásháh, tughyán i maddahí 'isyán i
zivádah bado mansúb dárand.

94 T.—Agar asare az síh,hat i in khabar báshad
haráimáh sipahbud ba shámat i khásiyat i níyat i bad
ham bar dast i yake az zabardastán i khweshtan
bah saif i mashúl i baghíyi khud maqtúl khwáhad
shud.

92 Q.—All the people of the city and provinces
disapprove of the lenity of your Majesty in the mat-
ter of the sect of Mahbud who are marked by hatred
of religion and of the state and are reprobated and
accursed by God, and they pray that their means of
support may be cut off and hope that they may be
expelled and banished from all the cities of
Iran.

92 A.—For a long time past the members of that
sect have remained in this kingdom in the place of pro-
mise and in the house of the kindness of former kings,
and it has also enjoyed peace under the shadow of
my protection and favor, and assuredly those who
approve evil opinions of this sort (who in reality are
men of evil opinions) forget altogether that this kind of
counsel is the very ruin of the state and the special
vice and disgrace of kings.

93 Q.—A certain General leaving the high road
of loyalty has turned to crime and deviated into
rebellion?

93 A.—Certainly that ill-fated one, the measure
of whose disobedience has reached its full, has now
cut himself off from eternal happiness.

94 Q.—Some ravens, who in travelling passed
by the forces of General Azád who is the very flower
of the loyal servants of your Majesty, accuse him
of extreme crime (*viz.* rebellion)?

94 A.—If there is any trace of truth in this re-
port, certainly the General by reason of the essentially
disastrous quality of his wicked design will himself
also one day be slain by the hands of one of his ruffi-
ans with the unsheathed sword of revolt.

مرفوع، یکی اهل شهر و دیار مساحت شهر یار را در باره کرده بود که به دشمنی دین و دولت
منسوب اند و بدگست و تکبیرت عالم بالا منسوب به این پندارند و در خواست قطع مواز
امداد اهل التماس طرود ایجا و ایشان را از بلاد ایران شهر منسوب بدارند.

توفیق این طائفه دیرگاه هست که درین درگاه در عمده تعهد و بنا بر تقصیر دولت خسروان
بوده در ظل حمایت و رعایت مائیز آسوده اند و همانا سخنان امثال این اراء قبیح که
در حقیقت هیچ آرا نیست از ان غافل اند که اینگونه صلاح محض فساد ملک و تعیین عیب
و تبیین ملوک است.

مفتوح فلان سپہ سالار از سلوک شاہراہ اطاعت شہر یار بہ انحراف عصیان و
اعتساف لطیفان مائل شدہ۔

تو قیغ بهانا از ان شقاوت نصیب که نصایب نقض اطاعتش به کمال رسیده
مواد سعادت آسمانی به انقطاع پیوسته

مرفوع شگون گیران هنگام بازگشت برخیل آزاد سپید که سرخیل بندگان نیکو عقیدت است
گذشته طغیان ماده عصیان زیاده بد و فسوسب دارند

توفیق اگر اثر ہے از صحت این خبر باشد هر آینه پدید نباشد خاصیت نیت بد هم بدست
یکه از زبردستان خوشتر است بدست سلولی یعنی خود مقتول خواهد شد۔

89 M.—Bah z'um i 'ammah, i auliyá i dānat az 'itá i sad badrah, i naqd wa basht sad nafar az jins i saur wa baqar wa yazdah bazár rás gosfand ba súhib i sarzamin i Mázin bi magar az bugh, i wa fasád hasháh-ráhi itá'at wa inqiyád giráyand wa binábar in sar-riqbah, i khud-arí az ribqah, i (1) farmánbari natábad wahn i 'azm wa z'af i qawí dar asás i námús i sal-tanat i 'uzmá ráhi nayábad ?

89 T.—Har ánkih badin sarmáyah, i haqir tas-lichir i án maz i khatir wa bandagiyi sarkashán i án sarzamin i sipih nishán wa ist'ibád i mard i ázadab-pesh nihád i irádah súzad hamáná tijáratash rábih áyad wa kaffah, i taráziyush rájih numáyand.

90 M.—Jumhur i 'awám 'umúm (2) i samáhat i kafi jawád i malik rá kih khawás wa mazáyá, i án mustau-fiyi (5) ráhat i sá'ir i ráhiyá wa baráyást mushrif bar awál i darjah, i ismá' mánand ?

90 T.—Hamáná m'alám i in masákín nist kih har ánkih mustahaq rá az khud mahrum guzárád nah o malik i án mál ast wa nah án mál bará i o bah-rah az sabát wa baqá dárád.

91 M.—Wáliyí wiláyati Irmaniyá (3) dar khwást i mujib i kasrat i istá'ah i malik darbárah, i mulúk i pástán wa bá'is i taríhi khusráwán i 'ahd i mázi bar salátn i 'asr i baqi minumáyad ?

91 T.—Wáli bidámad kih har ánkih bahaqq i mázi wafá nah namúdah dar buzurgdásht i taráf i buzurgán i guzashtah firoguzásht numáyad khamáh-lah dar nigahdásht i hurmat wa hifáz i baqi wa adá, i huqúq i ní'mat i eshán har o wusúq namúmad wa orá níz já i ebashmdásht i (4) ri'áyat i jánib (6) az sá'ir i aqárib wa ajánib ba'd az khud nabúshad ?

89 Q.—According to the opinion of all the ser-vants of the state, immense weakness and harm have accrued to the foundations of the dignity of your lofty empire, owing to the gift of a hundred bags of money and eight hundred head of oxen and sheep and eleven thousand head of goats which your Majesty made to the Lord of the country of Mázin so that, instead of rebellion and mischief, he should incline to the high road of submission and subservience and on this account should not turn away the neck of pride from the rope of obedience ?

89 A.—Whosoever for this trifling expenditure aims at acquiring that great country and the sub-mission of the turbulent inhabitants of that heavenly land and the subduing of its free people, verily his bargain is profitable and his scale of the balance preponderates.

90 Q.—All classes of men regard the indiscriminate liberality of the beneficent hand of the monarch, the peculiarity and extravagance of which is to be responsible for the well-being of the whole of your subjects, as closely allied to the highest kind of wastefulness ?

90 A.—Certainly those poor creatures do not know that whoever excludes from his bounty one who has a rightful claim thereto, can neither be said to be the Lord of that wealth nor has that wealth, as far as he is concerned, the least permanence or stability.

91 Q.—The ruler of the province of Irmaniyah enquires the cause of your constant praise of past kings and the reason of your preference of the princes of former ages over the rulers of to-day ?

91 A.—Let that ruler know that whoever does not pay the respect due to past ages and omits to show proper honour to the dead, verily confidence will not be placed in his care for the dignity and protection of the interests of men of the present time and in his securing their happiness, while he himself can have no hope of the kindly regard of friends and strangers in regard to himself after his death.

(1) Note the jingle in riqbah and ribqah. (2) Universality. (3) A city where a fire temple existed. If the word is Arman-
niya, it denotes the territory of ancient Parthia, or nearly so. (4) Hope. (5) An accountant (or "fully taking.") (6) Janib cir-

مرفوع به نزع عاقله اولیاء دولت از اعطاء صد پاره نقد و بشتصد نفر از عین ثور
و بقرو یا زده هزار را اسس گو سفند به صاحب سر زمین مازن تا اگر از بقی و مناد
بشا به راه اطاعت و انقیاد و گراید و بنا برین سیر رقبه خود دیگری از رقبه فرمانبری نماید
و بن عظیم و ضعیف قوی در آسای ناسوس سلطنت عظمی راه می یابد.

تو قیج هر آنکه بدین سرای حقیر تخریر آن مرز خطیر و بندگی سرکشان آن سدر زمین سپهر نشان
استعباد مرد آزاد و پیشنها و اراده ساز و بهمان تجارتش راجح آید و گفته ترا زوش راجح نیاید.
مرفوع جمهور عوام عموم سماحت گفت جواد ملک را که خواص و مزایای آن مستوفی راحت سار
رعایا و بر ایست شریف بر او اکل درجه اسراف میدادند.

تو قیج همانا معلوم این مساکین نیست که هر آنکه مستحق را از خود محروم گذاردند او مالک
آن مال است و نه آن مال برای او بجز از ثبات و بقا دارد.

مرفوع والی ولایت از بنیه درخواست موجب کثرت تالش ملک و باره لولک پاستان
و باعث ترجیح خسروان عهد ماضی بر سلاطین عصر باقی می نماید.

تو قیج والی بداند که هر آنکه بحق ماضی و فائده نموده در بزرگداشت طرف بزرگان گذشته فرو گذشت
نمایند امال و نگاهداشت حرمت و حفاظت باقی و او اے حقوق نعمت ایشان برود و ثوق نشا
و اورا نیز جای چشمداشت رعایت جانب از سار اقرار بواجانب بعد از خود نباشد.

86 M.—Fulán qá'id az tughyán (1) i'máddah, i 'is-yán i zâid bah kashf i qinâ' i tark i tá'at qaná'at namínun-máyad balkih naghmah, i khárij áhang i irádah, i bagh, i wa khuráj az pardah berún mesaráyad.

86 T.—Farmán i náfiz bah infáz i ta'assur i án náfarmánbar kih sarehashmah, i tughyán i shor wa sharr ast isdár yáft tá há'is i sarbaráhiyi sá'ir i berálah-raván i wádiyi takábi garlad.

87 M.—Chún fulán náib i Maházaryún kátib i díwán i sarkár bar sabíl i takrár az rú i talab ráhi bár dar dargáhi shaharyár yáftah az ín rú Maházaryún giriftah khátir wa parágandah darún mímánad.

87 T.—Hamáná Maházaryún i dáná mífánad kih mardán bará i kárhá darkár and nah kárhá bará i mardán wa nizám i barkho az mibám i huzár mujib i wafár khundan i ost nah amro dígar az umúr i díwán.

88 M.—Bahram khwesháwand i Khusro bah áhang i sair wa said (2) darín wilá az dargáhi wálá bah tawáf i atráf wa arjá (3) i dáru'l-mulk az já i khud bar ámadah. Inlahá ya'ni bah andáz i shikár andázi wa bahánah, i tamáshá i mutafarruját mutlaqat'ínán shudah bahukm (4) i ihtimál i qurb i wuqú'i badandeshí (kih lázimah, i nazdikiyi nisbat i khweshást) ilumál wa im-bát o az ráhi ri'ayat i hazm wa ihtiyát bagháyat i dúr ast wa 'adam i irkhá i 'ínán i o basabab i ín ma'ni dar har do súrat zarúr?

88 T.—Chún khweshiyi má be sudúr i kotah-andeshí mán'i tafarruj wa sair i eshán namisháyad mádám kih az Bahram be andání rú na numáyad orá az mujibát i masarrat wa iltizáz i khud báz na dárاند.

86 Q.—A certain General from his overwhelming vices is not content merely with unveiling the face of disobedience but is producing the discordant tones of defection and rebellion?

86 A.—Let my sure order issue to bind captive that disobedient one who is a head spring of overflowing agitation and mischief so that a finger post be shown to all the lawless ones who wander into the wilderness of ruin.

87 Q.—Since a certain one, the deputy of Maházaryun clerk of the Royal Court having been several times sent for by your Majesty has been admitted to the royal presence Maházaryun on this account has become out to the heart and remains much distressed thereby?

87 A.—Surely a wise man like Maházaryun knows that men are required for the sake of business; not business for the sake of men and the settling of a few difficult points in my personal affairs has been the cause of his frequent coming and no other matter connected with the courts.

88 Q.—Bahram my Lord's relation in these days alleging a desire to travel and hunt has left your Majesty's court and gone wandering to the extreme limits of the kingdom. End. That is, on the ground of wanting to hunt and on the pretence of wanting to see delightful things he has become unbridled and on account of the probability that he is very near becoming evil disposed, (for disloyalty is the necessary complement of closeness of relationship), to let him loose and to give him time is very far from the path of common sense and prudence, and on this ground to keep tight hold on him, (lit. not to loosen the bridle on him) is in both cases (1) necessary?

88 A.—Since to have relationship to me, without any sign of disloyalty appearing, ought not to be a ground for depriving him of his pleasures and travel, so long as Bahram shows no fault let none restrain him from the means of pleasure and from amusing himself.

(1). i.e. whether his love of travel be real or pretended.

مرفوع فلان قائد از طغیان ماده عصیان زائد به کشف قناع ترک طاعت قناعت نمی نماید
 بلکه نسبت به خارج آهنگ اراده یعنی خروج از پرده بیرون می سراید
 توقیع فرمان نافذ به الفا و تا سیر آن نافرمان بر که سر خشمه طغیان شور و شر است اصدار
 یافت تا باعث سر برآیی سایر براهه روان وادی بتا باشد گردود.

مرفوع چون فلان نائب نماذریون کاتب دیوان سرکار به پیل تکرار از روی طلب
 راه باد و در گاه شهر یا ریافته ازین روها ذریون گرفته خاطر و پراگنده درون می ماند
 توقیع بهانا مهادریون دانایند که مردان براس کارها در کار اند نه کارها براس
 مردان و نظام برنی از مهادم حضور موجب و فوری خواندن اوست نه امری دیگر از امور دیوان
 مرفوع بهرام خویشاوند خسرو به آهنگ سیر و صید در نیولا از درگاه والایه طواصین
 اطراف و ارباب دارالملك از جای خود برآمده انتهى یعنی به انداز شکار اندامی و بهانه تاملی
 متفرقات مطلق عنان شده بکلم احتمال قرب وقوع به اندیشی که لازمه نزدیکی نسبت خویشی است
 اجمال و امهالی او از راه رعایت حسد و احتیاط بغایت دور است و از استاء
 عنان او بسبب این معنی در هر دو صورت ضروری.

توقیع چون خویشی بانی صدور کونه اندیشی مانع تفرج و سیرالیشان نمی شاید مادام که از بهرام
 بی اندامی رو نه نماید او را از موهبات صحت و الت از خود باز نه دارند.

"Nahmuzzamānu" man rafa'nāhu irtafa'a wa man waza'nāhu ittaza'a ya'nī mā zamānem (marād az ān kih mi'goyand zamān chunīn yā chuzān) kard har kirā mā balad martabāh gardānem raff'ul qadr gardad wa ān rā kih mā siroguzārem wazī'ushshān wa past pāyah shawad.

84 M.—Fulān bāzurgān-peshah dar manzil i khwesh pairawiyi shawab, i nakobīlah, i ahl i lahw wa la'ib pesh giriftāh chandān kih in umūr i nāpasandīlah rā dinistāh wa didāh az hamstiyagān nihān na mī-dārad.

84 T.—Agar in a'māl rā dar jawār bah in tariq bajā nayārad jā in dārad kih hamagī mardum barīn sabīl bāshand. Inatabā ya'nī agar har nābakāro az jumlah, i jahalah wa zūmrāh, i fajarah dar 'adamizhār wa ijhār i lisq wa fujūr bāwujūd i in martabah, i nifāq wa saūq i fustūq bar watirah, i ān tirah atvām sulūk namūdo har, ā, jah rāhī mu'āqabat i mulūk wa abwāb i mu'ākhazāt i arbāb i ihtisāb dar hamah bāb masdūd būde.

85 M.—Fulān 'āmil bāwujūd i 'adam i ibtilā, i āfat i karī khod rā hamānā az rā, i hilah-garī banā-shanawāi ishtihār dādāh?

85 T.—An miskīn rā dar in mādalah shaqāwat i ziyādah a'nī sabakiyi siql i sāmi'ah bar khweshtan pasandidan basand ast wa tādīb wa taubīhī o (bāwujūd i kamāl nabāhat dar baliyah, i izhār i balāhat) bah tajwiz i safāhat nāpasand ast.

"I am the time" (just as they say "time brings forth such and such), "whomsoever I rank of lofty degree he becomes exalted in dignity and he whom I pass by becomes ignoble and low."

84 Q.—A certain merchant in his own house affects the unworthy practices of dissolute idlers and men of pleasure to such an extent that he knowingly and voluntarily omits to conceal these unbecoming deeds from his neighbours?

84 A.—If he had not done these things before his neighbourhood in this way, probably every one might follow the same road. End. That is, if every good-for-nothing fellow of the tribe of fools and of the band of debauchees, in privacy and concealing their iniquity and debauchery, should walk in the way of that wretched one, despite our utmost hatred of the practice of profligacy yet certainly the road of punishment by kings and the gates of retribution at the hands of the Police would on every ground be closed.

85 Q.—A certain Governor although he is not afflicted with the calamity of deafness, by way of imposture has actually given himself out as deaf?

85 A.—This great misery viz., the acceptance of the disgrace and defect of being accounted a deaf man is sufficient punishment for that poor wretch and to admonish and reprove him (in the face of the complete notoriety as to this misfortune viz., that he has proclaimed his own folly) by passing a formal condemnation upon his idiocy is surely unnecessary.

تَنْفِذُ الزَّمَانِ مَنْ لَقِّنَاكَ التَّلْفِيعَ وَمَنْ وَضَعَاكَ التَّضْعِيعَ يَعْنِي مَا زَانِمٌ مَرَادُ أَنْ كَمَا يَكُونُ زَمَانُ خَفِينٍ بِإِحْيَانٍ
 كَرْدِهِر كَرَامَاتٍ مَرْتَبَةٍ كَرْدَانِمِ رَفِيعِ الْقَدْرِ كَرْدُو آتَزَا كَمَا فَرَسُو كَرْدَانِمِ وَضْعِ الشَّانِ وَبِط
 پاپه شود.

مَرْفُوعِ فُلَانٍ بَارِزِ كَنَانِ پِشِه در نَزَلِ خَوِشِ پِروِی شِیوَه كُوهِدَه اَهْلِ لِهَوِ و لِسِ پِشِ
 كَرْتِه چِنْدِه اَنكَ اِیْنِ اَمُورِ نَا پَسَنْدِیدِه رَا دَانَسْتِه و وِیْدَه اَز تَهْمَا یَكْجَا نَهَانِ نِیْدَارِدِ -
 تَوْضِیحِ اَكْرَا اِیْنِ اَعْمَالِ رَا دُو جَوَارِیَه اِیْنِ طَبَقِ بَیَا نِیَارِ و جَا یِ اَقْنِ دَارِدِ كِه یَكْجَا مَرْوَمِ بَرِیْنِ سَبِیلِ
 بَاشَدَنْتِه یَعْنِی اَكْرَهَر بَا كَارِی اَز جَلَه جَلَه وَ زَمَرَه فَجَسَرَه دَر عَدَمِ اَطْهَارِ و اِجْمَارِ فُسْقِ و فُجُورِ بَا وُجُودِ
 اِیْنِ مَرْتَبَه نِفَاقِ سَوَقِ فُسُوقِ بَرِوْتِرَه اَنْ تِیْرَه اِیَامِ سَلُوكِ نَمُودِی هَر اِیْنِ سِرَّ رَا هِ سَعَا بَتِ طُوكِ
 و اِیْوَابِ مَوَاضِیَاتِ اَرِیَابِ اَحْصَابِ دَر مِیْمِه بَابِ مَسْدُ و وُجُودِ -

مَرْفُوعِ فُلَانِ عَامِلِ بَا وُجُودِ عَدَمِ اِیْبَلَا یِ اَفْتِ كَرْدِی خُودِ رَا هَا نَا اَز رُوسِیِ جِلَه كَرْدِی بَاشَدَنْتِه اِیْ اَشْتِهَا

و اَدَمِ -
 تَوْضِیحِ اَنْ سَكِّیْنِ رَا دَرِیْنِ مَادَه شَقَاوَتِ زِیَادَه اَسْنِیِ بَكْیِ اَقْلِ سَامِعِه بَرِ خَوِشْتِنِ پَسَنْدِیدِنِ
 یَسْنِدِ اَسْتِ و اَدَوِیْبِ و تَنْبِیْهِرِ اَو بَا وُجُودِ كَمَالِ نَبَاهِتِ و اِیْبَه اَطْهَارِ بِلَا هِتِ بَه تَحْوِیْزِ مَفَاهِتِ
 نَا پَسَنْدِ اَسْتِ -

83 M.—‘Ammah dar bábi ta’zím wa taqdím i fulán bá wujúd i ‘adam i bá’is i tarjih wa tamíz az qidam i masab wa karam i gaubar tawaqqul dá-rand.

83 T.—(Shán tashríf wa tamjíd i jadíd i sultání názil manzilah, i masab i qadím i insánist har, áinah fulán wa ashbahi o bah imtiyáz bah sharaf i derinah be-niyáz and. . . Intahá wa talimín i in maqsad ún ast kih murád az afrád i in naú i ‘alí khawás wa mazáýá i na’sánist kih dar haqiqat bah masabah, i fusi i naú i insánist chih latáfat i ast wa sharáfat i masab filhaqí-qat gaubar i murattib ast nah jauhar i muwáiyiz wa girámí dáshtan i mulúk i khiradwar khiradmandán parwar shánstagún i páyab, i surfarázi rá bah muqtazá, i fazá’il i na’-ání wa khasá’il i malaki wa insánist na húdan i fulán bini fulán wa bar markaz i in muhit dá’ir ast masal i shír i

Kun’i sámiyyan wa lá takun ‘izámiyyan, ya’ní khwesh-tan rá ba nafs i ‘isámiyi khud kih ‘ithárat ast az nafs i muttasil ba kamálát i malaki wa insání ‘azíz wa girámí sáz wa ba mushto túdahí ustukhwárahá, i farsúdah ya’ní ábá i guzashtah manáz wa in ‘isám nám i hájib i Nu’mán malik i ‘Arab ast kih fináisihi kamál i sharáfat i zátí wa karámat i khilqí dáshtah wa guftár i ast. Na’-u ‘isámiu sawwadat ‘Isámá wa ‘allamathulkibara waliqdáná wa hamíná ishárat hadín ma’niyi haqiqi namúdah Hazrat i Imám i barhaq wa amír i mutlaq ‘Alí Ibn i Abí Tálib ‘alaihissalám ánjá kih farmúdah Ashsharifu man sharrafahussultánu ya’ní sharíf ún ast kih sultán orá basabab i sharafat i naf-ájiyi o musharrafa’ gardánad wa az in ‘álam ast guftár i Mámún i ‘Abbási wa ba qaulo ‘Abd-ul malik i Amwí.

83 Q.—All the courtiers pause (for information as to the reason of your Majesty’s honouring and elevating a certain one in spite of the absence of any cause for preferring him and conferring distinction upon him as being a person of ancient lineage and lofty race?

83 A.—Since exaltation and new distinction conferred by the Prince is in the place of ancient lineage, of a surety such a one, (and his like), do not require distinction from old nobility of race. End. And the supplement of this saying is this, that when we speak of the individuals of this noble species (the human race) we mean beings possessed of qualities *special to them* or possessed in unusually large degree by them, which qualities in truth differentiate individuals from individuals just as the whole human race is distinguished by the characteristic of its genus (from other animals); for purity of origin and high birth are indeed the pearl of rank, but not the differentiating quality and wise kings, patrons of the wise, do honor to those who deserve it according to their individual merits and human attributes and celestial graces, and not because so and so is the son of so and so, and the following comprehensive proverb is traced out from the centre of the same circle.

“Be like Isám, be not proud of izám (dead bones) that is to say, make thyself beloved and honoured, by schooling thy soul to the likeness of Isám whose name is a synonym for a spirit endowed with all perfections celestial and human, and be not proud over a little handful of decayed bones, that is, of the bones of thy dead ancestors; and that Isám was the name of a doorkeeper of Nomán king of Arabia and of a tenth he possessed the highest personal excellence and natural greatness. The following is his own saying:

“Isám’s ownself elevated Isám.

And taught him greatness and precedence.

And truly His Holiness that rightful Imám that Prince of all, ‘Alí, the son of Abí Tálib, the Peace of God be on him! has uttered words of similar import to that veracious saying where he said, “He is noble whom the king ennobles,” viz., he is noble whom the king counts noble by reason of his inborn nobility and like this is the saying of Mamun-i-Abbási or (as some say) Abdul Malik i Amwí.

مرفوع عامه در باب تعظیم و تقدیم فلان با وجود عدم باعث ترجیح تمیز از قدم نسب و کرم
گوهر توقف دارند.

توضیح چون تشریف و تمجید جدید سلطانی نازل مندر که نسب قدیم انسانیت هر آینه فلان
و اشباه او به امتیاز به شرف و پرستی نیازمند است و تمیز این مقصود است که مراد از افراد
این نوع عالی خواص و مزیای نفسانیت که در حقیقت به مثابه فصل نوع انسانیت چه
لطافت اصل و شرافت نسب فی الحقیقت گوهر مرتب است نه جوهر میسر و گرامی شدن
ملوک خرد و خردمندان پرورشندگان پایس و فرزندی را به مقتضای فضائل نفسانی
و فضائل ملکی و انسانیت نه بودن فلان بن فلان و بر مرکز این محیط و اُتراست مثل سائر
کُنْ عَصَائِمًا وَلَا تَكُنْ عِظَامًا یعنی خوشترین را نفس عصای خود که عبارتست از نفس متصف به کمالات
ملکی و انسانی عنبر و گرامی ساز و به شسته توده استخوانهای فرسوده یعنی آبای گذشته
ساز و این عصای نام حاجب ثمان ملک عرب است که فی الحقیقت کمال شرف ذاتی و
کرامت خلقی داشته و گفتار است نفس عصای سَوَدَتْ عَصَا مَا وَعَلَّمَتْهُ الْكِبَرُ وَالْاِقْدَامُ وَهَئَانَا
اشارت بدین معنی حقیقه نموده حضرت امام برحق و امیر مطلق علی ابن ابی طالب علیه السلام
آنجا که فرمود الْكَشْرِيفُ مَنْ شَرَّفَهُ السُّلْطَانُ یعنی شریف است که سلطان او را
به سبب شرافت نفسانی او شرف گرداند و آریین عالم است گفتار مامون عباسی و بقولی عبد الملك

81 M.—Bachih mujib farmudah and kih lawā-zim i shukr guzarī wa sipāsdāriyi mulūk, basabab i dal'i anwā'i āfāt wa raf'i aqām i makrūh az mujibāt i maḥbāfāt az eshān (1) bar zimmat i hamagī ra, āyā wa barāyā, ba wujūh ansuh wa aqrab ast az isāl i mat-lūb wa itā, i marghūb hadoshān ? (2)

81 T.—Matmah i nazar i haqiqat nigar dar in qaziyah ān ast kih az natā'ij i 'atā wa jūd i samarāt i wujūd i mulūkunohih dar zahir wa batin, ba 'akamiyān mirasad, ba i'tibār i qadr wa miqdār mutanāhi' wa mahdūd ast wa anohih az āsār i ifzāl wa ihsān i āsh-kār wa mīlān i bādsabāhān dar zimmā i bāzdāshat i makārīh wa masā'il wa nigūhdāshat i āseh i hawādīs, wa na wā, ib'az eshān ba ānān wusūl miyābad dar husn i zātī wa niko'iyi wāqā'i haddo wa nihāyato dar naf-ul amr na dārad.

82 M.—Bamujib i sudūr i kudānin khayānat par-taw i nazar i 'ināyat az talān wazīr bāz giriftah, saziwār i isqāt az pāyab, i wālā i wizārat wa hūlā-tar azāmash dānistah and ?

82 T.—An sust nā, i pāstrawiyat basabab i taqwiyat i ziyādah dar mādah, i sū i tadbīr kamāl i zu'f wa walm dar binā i peshraft i kārkhā i sarkār rūh dādah zhandān kih az sulūk i nāhanjūr i o nawād i taufīr wa tāksir i irtifāq i 'aqār wa ziyā' wa mahsūlāt i ān bilād wa bigā' ingitā' piziruftah.

81 Q.—Why has the Prince said that the duties of gratitude and thankfulness to kings are more incumbent and pressing on their subjects because kings remove from them numerous calamities and various terrifying evils rather than because they bestow a coveted object upon them and effect their desires ?

81 A.—The object regarded by my clear vision in this proposition is this viz., that of the consequences of the generosity and beneficence resulting from the existence of princes, those which openly or secretly reach men, are limited and bounded by amount and quantity, while those benefits which result to their subjects from the effect of kings' direct or indirect goodness and grace in the matter of preventing bitter misfortune and in watching and obviating the trouble resulting from accident or sudden calamity, in their proper beauty and essential excellence, have in reality no limit and no end.

82 Q.—On account of what dishonesty has the light of your favourable regard been withdrawn from a certain Vazir so that you have deemed him worthy to be cast down from the lofty rank of a Vazir and lower still ?

82 A.—That weak-minded, low-souled fellow, by reason of his proficiency in evil counsel, has allowed utter weakness and apathy to enter into the foundation of progress in the affairs of the state, and this to such a degree that owing to his untoward procedure the roots of prosperity and increase in the income of lands and of the revenue from those cities and districts have been cut through.

مرفوع بجه موجب فرموده اند که لوازم شکرگزاری و سپاسداری ملوک بسبب دفع انواع آفت و دفع
اقسام مکره از موجبات مخافت از ایشان بر دوئت همگی رعایا و برایا بوجوب النسب و اقربست از
ایصال مطلوب و اعطاء مرغوب بدیشان -

توضیح نظم حقیقت نگردین قفیه آنست که از نتائج عطا وجود ثمرات وجود ملوک آنچه در ظاهر
و باطن بعالیان سیه سرباست بسیار قدر و مقدار تمنای و محدود است و آنچه از آثار افضال و
حسان آن شکار و نهان بادشاهان دشمن بازداشت مکاره و مصائب و نگاهداشت آسیب حوادث
و نواب از ایشان بآنان وصول مییابد و حسن ذاتی و کونی واقعی حدی و نهایی و نفس الامر
ندارد -

مرفوع بوجوب صدور کد امین خیانت پر تو نظر غایت از فلان وزیر باز گرفته اند و او را بر استقامت
از پای و الای وزارت و بالاتر از آنش دانسته اند -

توضیح آنست رای پست رویت بسبب تقویت زیاده در ماده سورت بدیر کمال ضعف
و همین در بنای پیشرفت کارهای سرکار راه داده چه آنکه از سلوک ناهنجار او مواد توفیر و تکثیر
ارتفاعات عقار و ضیاع و محصولات آن بلاد و بقیاع انقطاع پذیرفته -

80 M. — Binobar i muqazá i itá'at i amr i mutá'í shaharyar dar báhi isdár i farmán i mutazammín i tanbíl wa tuzkír i Mihbád wazír kih abwáb i shí i áfáb ba hasb i zálílir malfúh dárud su'ál mirawad kih farmán i 'álshán bah chíh mazmún sudár yábad.

80 T. — Farmán i ná'íz badín mazmún infáz yábad kih Mihbád wazír rá bahár wajh súl i hál wa bilhál i 'abd i istiqbál dar dānistān wa kārbaštān i in m'awíst kih wazará bah manzilah, i libás, há i mulúk and kih az khasásiyát i ánká (*i. e.*, of the wazírs) bah nok wa bad khasá, is i oshán (*i. e.*, of the kings) qiyás mīta-wán namúnd. Entahá wa tab, in in ibhām án ast kih perástagiyi zálílir i wazír namúnd i áwístagiyi bātin i hádsbáh ast bazewar i áfáb i malikí wa khasá, il i malakí kih az áfák, il i sa'ádat i falakí ast chunánehih hasn wa qubh, i kirdár wa guftár i dastúr wa istiqá-mat wa 'itísál i [1] shukoh i rawish i o bá nazdik wa dúr buchán i hu'n i sulúk wa sú i [2] siyásat i mulúk ast wa bar mujib i in qazíyah, i marziyah khirad-mandán guftah and kih bar wazír i dānā wájib ast kih chandán kih tuwáná báshad bará i pās i ná'mús i dín wa dāulat wa hiltz i súrat wa ní'mat i mulk wa millat hirásat i zálílir wa bātin i khwosh-tān numáyad tá badín sabab dar dunyá wa 'uqbá mu'áqab wa mu'á-
b [3] nabáshad.

80 Q. — On account of their desire to obey the venerated orders of the Prince regarding the issue of an order rousing and admonishing Mihbad Vazir who has in an open manner thrown wide the gates of insolence, your servants enquire as to what is to be the purport of your high mandate?

80 A. — Let the order issue to this effect that the present profit and future welfare of Mihbad Vazir assuredly depend on his comprehending and giving effect to this truth viz., that king's ministers are as it were their vestures, so that from the characteristics of those ministers, the proclivities of their sovereigns towards good or evil can be estimated. End. And the explanation of this obscure reply is this, that the visible adornment of the minister is the sign of the inner adornment of his prince with the jewels of kingly manners and angelic grace, which are the very proofs of heavenly felicity, and so likewise, the beauty or deformity of the sayings and doings of the minister, and the rectitude of his course or the perversity of his manner of action with all far and near are a proof of the excellence of kings' proceedings or contrariwise of the disorder of their administration, and in conformity with this accepted principle the wise have said that, as far as he is able, a prudent minister ought [in order to safeguard the dignity of church and state and preserve the welfare and benefit of the country and of the faith] so to guard himself within and without that he may thereby avoid blame in this world and punishment in the next.

مرفوع بنابر مقتضای اطاعت امر مطاع شهریار در باب اصدای فرمان متضمن تنبیه و تذکیر مهبود وزیر
که ابواب سوراخ بپسب ظاهر مفتوح دارد سوال میسرود که فرمان عالیشان بپسب مضمون
صدور یابد.

پیشتر فرمان نافذ بنظمون اتفاقاً یاد که مهبود وزیر را بجهت وجه سود حال و مهبود عهد استقبال در
دانستن و کار بستن این معیت که وزیر اینست که لباسهای ملوک اند که از خصوصیات آنها بنیک
و بد خصایص ایشان قیاس میتوان نمود اینست و همچنین این ابهام آنست که پیراشگی ظاهر وزیر
نمودار آراشگی باطن با دشمن است زیرا ابواب ملکی و خصایل ملکی که از دلائل سعادت فکلی است
چنانچه حسن و قبح کردار و گفتار دستور و استقامت و اعتداف شکوه روش او بازر و یک و
و وزیران حسن ملوک و سوء سیاست ملوک است و بر موجب این قضیه مرضیه خردمندان
گفته اند که بر وزیر دانا و اجهت که چنانکه توانا باشد برای پاس ناموس دین و دولت و خدای صورت
و نعمت ملک و ملت حراست ظاهر و باطن خویش نمائید تا بدین سبب در دنیا و عقبه سعادت
و سلامت نیابد.

79 M.—Ghaire-rasūn i haqqiq i asrār az rū i istibṣār istiṭṣār i dalil i in m'awā minumāyand kih khusro farmūdah kih qiwām i mulk wa dāulat bah maliz i wulūr i amwāl wa kasrat i jumūd nest.

79 T.—Badiā dalil kih būwujūd i amwāl wa jumūd bah dīn wa dānish muhtaj and ehil in bar do mushaddid wa mū'ayyid i mulk and. Intahā wa taqrir i in taqq'ī ānest kih hādshāh hā wujūd i busūl i a'dād wa amwāl bah hech wajh az istiḥṣāl i dīn wa dānish bar wajh i kamāl mustaghani nest ehil in do amr i jalil-ul-qadr mū'assis wa mutmaḥhid i asās mulk wa hāfiz wa muslih mizāj i dāulat and az 'uriz i mafāsīd wa mūjib i 'ādah, i ān az bunyād i tazalzul wa i'wījā basalāhi sabāt wa istiḳāmat.

79 Q.—Those who reflect on the real meaning of hidden things pray to be informed what is the reason of this thing viz., that the prince has said that the foundation of the state does not rest solely on the abundance of its wealth and the number of its armies?

79 A.—For this cause viz., that besides wealth and armies kings must have religion and wisdom, since these two things support and strengthen the state: End. And the explanation of this reply is this, that the Prince notwithstanding that he has gotten armies and resources is in no wise exempt from the necessity of acquiring religion and wisdom in the most perfect way, since these two noble things form the basis and foundation of the commonwealth and are the protectors and purifiers of the constitution of the state, from the onslaught of evils and are the means of turning it from devious quicksands into the thorough stability of the right road.

مرقع غور رسان حقایق اسرار از وی استقصار استقصار دنیا این معنی می نمایند که
 خسر و خسرو بود که تو اعم ملک و دولت پندش و فور اموال و کثرت جنود نیست -
 به شیخ پیرین دلیل که با وجود اموال و جنود به دین و دانشش محتاج اند چه این است و فرستاد و
 از شاه ملک انداخته و تفسیر بر این توفیق داشت که با و شاه با وجود حصول اعداء و اموال بسیج
 از اشیاء دین و دانش به وجود کمال مستقیمیت چو این دو امر جلیل القدر و شریف و مهید
 اساس ملک و فطرت و صلاح مزاج دولت انداز غرض مفاسد و موجب اعطای آن از بنیاد و زلزله
 و اعوجاج بصلاح پادشاه استقفاست -

77 M. — Dar maw'iz i hayân i haqîqî bunyân far-mûdah and kih du'â dar haqq i mulûk i 'âdil aggarahîh bazûhir khûs i eshân bâshad dar haqîqat sbûmil i jumûm ra'î'â wa barî'yâ nîz hast.

77 T. — Az in rû kih mâ mûnand i arwâhem wa ra'iyat mûnand i a'zâ. Intahâ wa tab'in wa tutûm i in ta'ûqî mubham ast. Kih chûn zumrah, i mulûk i dâlgar dîhîsh-gustar ajzâ i 'âham râ hamanzîrah, i arwâh and wa hamagi ra'iyâ dar martabah, i ajzâ wa a'zâ i in ajzad wa muqarrar ast kih qiyâm i ajzâd bah qiyâm wa qiwâm i arwâh manûb ast. Hâjaram du'â i kul bi'atqah du'â i juzwa khwâhad bûl.

78 M. — Badastâwez i kudâm rutbah, i ziyâdah- sarî amr i wâlâ dar bârah, i fûân az a'yân i daulat sudûr yâfûh kih pâyah, i qadr wa miqdâr i o az urahîh bast birotar ârand wa dast i qudrat i orâ hasb- ul-maqdûr kotâh dîrand.

78 T. — Az irâdah, i 'urûj i ziyâdah, i o bar madâ- rij i 'ahiyâ wa wusûl i marâtib i wâlâ kih husûl i in wâyah, i badast nah dar khwar i pâyah, i past i ost wa az in bîlâ tar ân kih in mi'yah, i tarâqqi ba tawass- sul i izâte i ta'auzzul i darjâh i qadr wa miqdâr i daulat wa iddî'â i taqallul i marâtib i aqdâr i ahliyâ i ân dar mazar i peshpâ nigâr dîrand.

77 Q. — In the place of true sayings your Majesty declared that blessings invoked on behalf of just princes, though apparently specially for them, are in reality also on behalf of all their people and subjects?

77 A. — For this reason that We are like the souls (of the body corporate) and the people are its mem- bers. And. And the explanation and complement of this dark saying is this, that since just and bountiful kings are to the bodies of the world like souls, and all the subjects as it were members and limbs, of those bodies and it is certain that the permanence and safety of the bodies rest upon the permanence and safety of the souls, consequently invoking blessings on the whole is precisely invoking blessings upon the parts.

78 Q. — Owing to proof of what degree of folly and pride has your high order issued in respect of one of the chiefs of the state that his grade and dignities, whatever they be, must be greatly reduced, and the hand of his power shortened as much as possible?

78 A. — From his endeavour to rise to the highest ranks and to reach the loftiest preferment, while the acquisition of that lofty degree is unbecoming his mediocre capacity, and even worse than this is the fact that in his shortsightedness he aims at this lofty promotion by means of depreciation and sneers upon the grades of rank and dignities of the empire and by demands that the rank of other servants of the state be lowered.

مرفوع در عرض بیان حقائق بنیان نموده اند که دعا و حق ملوک عادل اگر چه بظاهر
خاص ایشان باشد و تحقیق شامل عموم رعایا و بزرایان است -

تو فیج ازین رو که مانند ارواحیم و رعیت مانند اعضا است و یقین و یتیم این تو فیج بهم است
که چون زمره ملوک و دیگر دین گستر اجساد و عالم را بمنزله ارواح اند و یکی رعایا در مرتبه
اجساد و اعضا آن اجساد و مقدر است که قیام اجساد و به قیام و قوام ارواح منوط است
لاجرم دعا کل بعینه دعا حی حسد و خواهد بود -

مرفوع بدست آویز که ام رتبه زیاده سرے امر والا در باره فلان از اعیان دولت صدور
یافته که پایه قدر و مقدار از انچه هست فروتر از دست قدرت اورا حسب المقدور گویا
دارند -

تو فیج از اراده عروج زیاده او بر مدارج علیا و وصول مراتب والا که حصول آن و آینه
بالادست نه در خور پایه است اوست و ازین بالاتر آنکه این مایه ترقی تو سئل اظهار تنزل
در جاست قدر و مقدار دولت و ادعای تقلل مراتب اقدار اولیاء آن و نظم پیش پا نگرداند -

75 M.—Az kudāmin barkat i n shā,istab,i fulān sālār i khidmatgārān wa mu'tamadān i derīnah istinbāt i nādaulatkhwābiyi shahmuyār wa khwāhish i rozgār i daulat i digare az auliya'i 'ahdi daulat i khusrawi farmūlah and.

75 T.—Az in kih dar bāb i in'iqād i amr i bai'at i wali'ahd i daulat wa istilqām i 'aql i kamāl i murātib isti'jāl dāshd. Inahā ya'nī ān sust-'ahd az fart i *saght rūi hamwārān dar bārāh,i matānat i habl i pa'imān i wali 'ahd i daulat wa istilqām i 'aql i 'uqdah,i bai'at i o sū'i wa dā'i būdah isti'māl i in rūi n dar nazar i 'āqibat-bin i ma bar sabil i wujūbi isti'jāl taz'in midād wa in ma'ni agarebih bahash i sūrat bar nokandeshi'i daulat i mā wa khairkhwābiyi in daulatkhānah pur dalalat dārad bayak wajh az badsigali khālī nest.

76 M.—Sabab i sudār i in farmūlah ohīh buwad kih zuhūr i murātib i safā,i 'uqūlat i auliya'i daulat dar martabah,o bāyad kih bah izhār i ān niyāzmand nāgardad.

76 T.—Samrāh,i in shajrah,i sābit-ul-asl nābit-ul-fara' an ast kih bargah dar maqām i isbāl i ān bar khilaf i 'ālat i m'ahūl az tab,in i baiyanah wa yamin ghani balkih az da'wi nīz mustaghni bāshand binābar in sūrat bazārāt dar hangām i akh'z i 'utāyā az wasātat i ta'rif i mu'arriṭān wa wasilah,i shafū'at i shafī'ān boniyāz khwāhand būd.

* Used idiomatically as an expression of contempt [Lit. "from ferocity of visage."]

75 Q.—From what improper action of a certain chief of the household and trusty old retainer has your Majesty inferred his disloyalty to you and his favouring the accession of some other Prince of the Royal family?

75 A.—Because he is ever hurrying on to do homage to the heir-apparent and to tighten the knot of his acquisition of the highest rank. End, viz that disloyal villain for ever striving for and desiring the strengthening of the rope of the promises of the heir-apparent and the firmer binding of the knot of devoted service to him, forces my farseeing mind to come to this conclusion [*i.e.* to his disloyalty] and the propriety of speedily so doing; and this thing, although it in appearance is a great proof of his loyalty to me and my house, looked at in another way is in reality malicious.

76 Q.—What is the reason of this saying that the purity of the affection of the well-wishers of my Lord ought to be so obvious that it were needless to declare it?

76 A.—The fruit of this tree strong-rooted, spreading-branched is this, that if when the time comes to prove their love, contrary to what usually occurs, they shall be indifferent to proof by witnesses and oaths, nay shall not even need to assert their affection, then verily at the time of receiving gifts they shall be exempt from the mediation of patrons and the recommendation of sponsors.

مرفوع از کد این حرکت ناشایسته فلان سال از خدمتگاران و معتمدان دیرینه استنطاق نمود و خواهی
شهریار و خواستش روزگار دولت دیگر از اولیای عهد دولت خسروی فرموده اند.

توقع از اینکه در باب انتقاد امر بیت ولیعهد دولت و استحکام عقد کمال مراتب استعجال
داشت انتی یعنی آن است عهد از فرط سخت رونی همواره در باره تناسبت جبل بیان ولیعهد
دولت و استحکام عقد عقد بیت اوساعی و داعی بوده استعجال این رای را در نظر عاقبت
بین ما بر سبیل وجوب استعجال تزیین پیدا و این معنی اگر چه بحسب صورت بر یک اندیشی
دولت ما و غیر خواهی این دولتخانه پر دلالت دارد و بیکوجه از بدسگالی خالی نیست.

مرفوع سبب عهد و این فرموده چه بود که ظهور مراتب صفای عقیدت اولیا و دولت در مرتبه باید که
به اظهار آن نیازمند نگردد.

توقع ثمره این شجره ثابت الاصل ثابت الفرع است که هرگاه در مقام اثبات آن برخلاف
عادت معهود از قبیل بنیه و بین غنی بلکه از دعوی نیز مستثنی باشند بنا بر این صورت ضرورت
در هنگام اخذ عطا یا از وساطت تعریف عرفان و وسیله شفاعت شفیعان بی نیاز نخواهند بود.

74 M.—Az mujib i in amr su'âl antrawad kih farmûlah and kih az lawâzimi i hazm i malik an ast kih chûn kârbâ bashâistagûn i â'mâl tafwiz farmâyand bâ'ad tâ digaro kih mustaujib wa mustâhîl i an kârbâ bashad dar khatîr dâshatâ bâshand. Intahâ ya'ni ba'hih wajh az rû i hazm farmûdah and kih bar salâtin i dârbîn wajib i 'aqlist kih har gâh tauliyat i 'amaliyi mulke ya male bakârdâne tafwiz farmâyand barâ i istizhâr i poshrast i an kâr digaro râ az ahl i kifâyat wa dirayat kih bah isâbat wa asâlat i râ i wa rawiyat ishtihâr dâshatâ bâshad chûninchih az râ i istihqâq wa isti'dâl mutakaffil i an shaghl tawânad shud poshtar dar nazar i pûyah-nigar dâshatâ bashand.

74 T.—Chih agar hâdisah rû i numâyad wa kase nazir i o nabâshad lâmahâlâh kârfarmâ dar an hâlat muhtâj gardad bah raf'i wazî'e râ tashrif i khasise wa dar an sûrat hadûn mu'ad kih bah ihtiyâr 'aqâbo az dast dihad wa az sar i iztirâr zabûho bajâ i an bakâf ârad. Intahâ wa tafell i in mujmal anast kih bar taqdîr bamuqlazâ i badar i maqdûr wa qazû i munizâ orâ amre nâguzâr rû numâyad wa nazir i o 'amal-dâre kûlî mutakaffil i an shaghl i khatîr râ kih tâkhir bar natâbad nayâbad nâchâr bajâ i an kârguzâr i shâ'istâh yak chand banâpasande niyâzmanad gardad kih basabab i sulûk i nâhanjâr i o kih az naqz wa zalâl khûlî nabâshad anwâ'î wahn wa khalâl dar binâ i 'amal râh yâbad.

74 Q.—The reason is asked of this precept of your Majesty viz., that it behoves a wise ruler when he has entrusted affairs to competent men of business to have in his eye another person deserving of and fit for the appointment. End. That is why have you, in your wisdom, declared that the prudence of far seeing princes requires that when the affairs of any state or of any exchequer are committed to any particular minister, the Prince should have in his discriminating mind (for the better securing of the continuity of the work) some other man of ability and intelligence well known for the excellence and solidity of his judgment and his high character who may be both deserving and capable of discharging the duties of the post?

74 A.—For this reason that if some unforeseen accident should occur and there should be none like that servant, assuredly the Prince in that case would be constrained to appoint some upstart or to elevate some low person, and in that case he would be like that one who of his own accord let loose his hawk and in his confusion caught a fly in his palm in its place. End. And the explanation of this dark saying is this, that if perchance, according to the decrees of destiny and the fulfilment of fate some inevitable accident should befall him and he should not be able to obtain an intelligent official like the former one to take charge of that important and pressingly urgent business, in his helplessness he would be glad to get even an unsatisfactory man for a time in place of that efficient official, the consequence of which would be that by the irregular proceedings of that person, which would be not free from defects and blunders, all kinds of harm, and loosening of the foundations of work would come to pass.

مرفوع از موجب این امر سوال میسر و دو که فرموده اند که از لوازم خرم ملک آنست که چون
کار با شایستهگان اعمال تفویض فرمایند باید تا دیگرے که مستوجب و مستأهل آن کار باشد و خاطر
داشته باشند استیغنی یعنی بچه وجه از روی خرم فرموده اند که به ملاطمتین دور بین از راه خرم و اجسب
عقلی هست که هر گاه تولیت علی ملکی یا مالی بکار دانی تفویض فرمایند برای استغنیما پیش رفت آن کار
دیگری را از اهل کفایت و درایت که به اصابت و اصالهت رای و رؤیت اشتها داشته باشند چنانچه
از روی آحقاق و استعداد متکفل آن شغل تواند شد بیشتر و لطیفتر پایه نگذاشته باشند
توقع چه اگر حادثه روی نماید و کسی نظیر او نه باشد لا محاله کار فرما در آن حالت محتاج گردد
به رفع خطی یا تشویش نفسی و در آن صورت بدان ماند که به اختیار عقابی از دست دهد
و از سر خط برار و بانی بچای آن به گفت آورد انتہی و تفصیل این محل آنست که برفتد
بمقتضای قدر مقدور و قضا مضی او را امرے ناگزیر و نماید و نظیر او عملداری کافی متکفل آن
شغل خطی سر را که تاخیر بر نماید نباید ناچار بچای آن کار گزار شایسته بکیند بنایند
نیازمند گردد که بسبب ملوک ناچار او که از نقص و زلل خالی نباشد انواع و هنر و خلل در بنا
عمل آید یا به -

72 M.—Az mājib i in farmūdah kih bar mulūk nigahdārī wa pāshūniyi asrār wa anfus i khud az ashāb i shirrah wa hirs wājib ast suāl namūdah mishawad. Intāh wa taqrīr i bayān i in ma'rūz badin wajh ast kih haqiqat-pazohān i dargāh dardkhwāhi kashf i ghībā i khifā az sar i in farmūdah, i shaharyār dārand kih bar kumrah, i mulūk khassah badshāhān i lazīm lazīm ast kih nuqūd i ascar i makudnah, i khwoshān rā manand i nufūs i nafisah, i khud az khudawandan i taba'i khassah ya'ri ashāb i hirs wa tama' wa ashāb i āz wa shirrah bah ibtiyāt i tamām nigah dārand?

72 T.—Sirr i in ma'ni ān ast kih jawāhir i asrār i azimāh, i mulūk [kih sair i ān bā'is i hilz i abdān wa nufūs wa a'rāz wa nūmūs i hamagī ahl i āfāq ast] az rāzhā, i nihāniyi sār i ashāb i anfus i karimāh lah ilhā wa isrār aulā wa anshā ast tā basabah i khassāsat i taba'i ān adōni bah za'khārit i dāniyah, i dunyā, i tanī farokhtah nagardad.

73 M.—Bachih dalil farmūdah and kih wājib ast kih miyanah, i 'ujiz wa kāfi dar martabah mājibāt i tasāwī wa tokāfū ba'annī nayarand. Intāhā wa taqrīr i in ijmal ānkih salil i wāliyān i wilāyāt ānast kih bāmuqluzā, i kerdānī wa mu'āmalah fahmī 'amal namūdah naqhsust bamarātib i bar yak az karkunān wa 'āmilān banazar i durust dar nigarand wa miyān i hamagī mutakallilān i ashghāl az kāfi wa 'ujiz wa kār guzār wa bekār bāmiqdār i tafāwut i aqdār tarjih wa tafzīl nihādah qat'an taswiyah bakār nabarand?

73 T.—Az in rāh kih nāqisūn bah hukm i in taswiyah gumānī fazl bah khud burdah khwoshān rā qadre wa miqdāro minjhand wa kāmīlān az ān ruh-gazar khuddārī kardah tan bah kārkhā dar namidiband wa bazarūrat az in ma'ni dar har do sūrat baso khālāl dar binā i peshraft i nuqr uftādah ābrū i kārkhā birezad wa raunaq az karkhānah, i rozgār bar khezad.

72 Q.—It is asked what is the ground of this saying of my Lord viz., that kings should carefully guard their secrets and their lives from avaricious and covetous men. End. And the explanation of this question is in this wise, viz., that some of the inquisitive among your Majesty's courtiers pray that the veil of concealment be withdrawn from the head of this saying of your Majesty, viz., that all princes and especially wise ones should guard with the greatest care the coins of their hidden secrets like their precious selves from persons of low natures, that is, from greedy and covetous men, and from the avaricious?

72 A.—The hidden meaning of this saying is this that the jewels of the momentous secrets of kings (the concealment of which is a means of the preservation of the bodies and souls, and wealth and honor of all the inhabitants of the world) are far more worthy of preserving than the important secrets of all other great lords put together, so that they should not (owing to the evilness of those covetous natures) be sold in exchange for the worthless and specious things of this perishing world.

73 Q.—Why has my Lord said that it is proper not to treat the capable and incapable as ranking on the same level of dignity and social equality. End. And the explanation of this ambiguous question is this, that the Rulers of provinces should act with knowledge of affairs and appreciation of things and first of all should look most closely into the degree and quality of each of the servants and officers of the state and then discriminating between all the workers, the capable from the incapable, the useful from the useless should give to each preference and pre-eminence according to the difference of their merits and should on no account treat all alike?

73 A.—For this reason viz., that on account of this equality incapable persons begin to think highly of themselves and affect a certain dignity and importance and efficient men for that reason restrain themselves and do not meddle with public affairs, and of a surety from this thing in both cases much harm happens to the foundation of the progress of business, and the dignity of public office falls to the ground and the splendour of the administration of the day departs.

مرفوع از موجب این فرموده که بر ملوک نگاهداری و پاسبانی اسرار و انفس خود از اصحاب شره و حرص واجب است سوال نمودن می شود و انتی و تقریر بیان این معروض بدین وجه است که حقیقت ثروندان درگاه درخواه کشف عطا و خفا از سر این فرموده شهریار دارند که هر عامه ملوک خاصه پادشاهان حاکم لازم است که نفوذ اسرار بکنونه خویشین را مانند نفوس نفیسه خود از خداوندان طبایع خبیسه یعنی ارباب حرص و طمع و ارباب آزو شره به احتیاط تمام نگاهدارند.

توقع بر این معنی آنست که جوهر اسرار عظیمه ملوک که نشر آن باعث حفظ ابدان و نفوس و اعراض و ناموس هگی اهل آفاق است از رازهای نهانی سایر اصحاب انفس کریمه به اخفا و اسرار اولی و السبب است تا بسبب خاست طبایع آن ادانی به زخارف دنیای فانی فروخته نه گردد.

مرفوع بجه دلیل فرموده اند که واجب است میان عاقل و کافی در مرتبه موجبات تساوی و کاف و بعل نیارند انتی و تقریر این اجمال آنکه سبیل و ایان و ولایات آنست که مقتضای کار دانی و معامله فسمی عمل نموده نخست براتب هر یک از کارگزاران و عاقلان بنظر درست درنگند و میان هگی تکفلان اشغال از کافی و عاجز و کار گزار و یکار بقدر تفاوت اقدار ترجیح و تفضیل نهاده قطعاً تسویه بکار نه برند.

توقع ازین راه که ناقصان چه حکم این تسویه گمان فیصل به خود برده خویشین را قدری و مقداری نمی نهند و کالان ازان رگه ز خود داری کرده تن به کار داری دهند و بصورت ازین معنی در هر دو صورت بسبی غلط در بنسار پیش رفت امور افتاده آبروی کار با بریزد و رونق از کار خانه روزگار برخیزد.

70 M.—Dar in bāb az awāmīr i khusrāwī su, āl minumayārd kih shūyān ānast kih bah hangām i tafriq i silāt bar marūm bar fulān tafriq i kalām numayānd. Intahā wa tal, in i in ibhām ānkih hargah ahwāb i 'atāyā i in dargah kih paiwastah bar rūi hamagī ra'iyā wa barāyā bāz ast barāi isā i mar-sūmāt i mustamirrah wa mushūharāt i jāriyāh, i ahād i hasham wa ajwād bah āzāgī kushād yābad bāyad kih bahrah, i fulān juz bah mawā'id i umed-alzā chīzo digar nabāshad?

70 T.—Buwāsitah, i ānkih o kalām rā dar maqām i kirdār jā i dālah. Intahā ya'ni chūn az ān nāsh, istah mard dar āwān i kar wa maidān i gir o dār amre juz guftgo i lāf wa gizāf rā namidihād wa siwā i qaul i beja dar maqām i fo' amre az o ba'amal namī-avad bāyad kih basukhān i rizā āmūd wa rajā āmez khursand wa khushmūd gardad.

71 M.—Bachib sabab farmūlah and kih fulān qadīm-ul-khidmat sazāwār i nihāyat i marātib i isā, at wa baqist. Intahā ya'ni fulān bandah, i derīn kih pidar bar pidar degū i bandagī bar jabīn wa kamar i parastāri bar miyān dōrad bā wujūd i 'adam i zubūr i isyān chihgūnah bah sazāwāriyi anwā' i āzār wa bezārī bar o hukm farmūlah and?

71 T.—Bajihat i ānkih rūh wa jismash parwar-dah, i n'imāt wa barāwardah, i tarbiyat i māst wa bā wujūd i in martabah, i ibsān az andeshah, i isā, at i mā ghafflat namīwarzad. Intahā ya'ni ān khusean zadah nāsipāsī wa kufrān kih dar ma'ni ashadd i anwā' i kufrān ast dar maqām i barā, at i zimmat i himmat az huqūq i ibsān i waliyūn-n'imāt i haqiqī haqq i isā, at bajā miārad wa bā ānkih arwāh wa ajāsād i āba wa aj-dādāsh nīz ba taqwīyat i n'imāt i 'adl wa ibsān i daulat-kadah, i āl i sasān tarbiyat yāftah and az bad-andeshiyi nek khwāhān i ān daulat ghafflat namīwar-zad.

70 Q.—A question has been asked as to this royal order viz., that it is proper that at the time of distributing rewards to people a certain person is only to get a [gracious] word allotted to him. End. And the meaning of this obscure question is this, that when the gates of gift of the Royal Palace, which are ever open to all the subjects near and far, shall afresh be opened for the issue of the perpetual allow-ances and standing pay of the individuals of the army and forces, it is fitting that the portion of such and such a one be nothing but hopeful promises?

70 A.—Because he put words in the place of acts. End. Viz., since that useless fellow in the time of need and in the field of action never did ought but boast and chatter, and save foolish talking instead of doing, never effects a thing, it is fitting that his soul should be filled and delighted merely with pleasing and hopeful words.

71 Q.—Why has your Majesty said that a certain old servant deserves harm and evil, in a high degree? End. That is, why has your Majesty considered that such and such an old servitor who from father to son has the mark of servitude on his forehead and the girdle of obedience round his loins, is deserving of hatred and various kinds of trouble, although he has committed no visible fault?

71 A.—Because his body and soul were nurtured by my bounty and fostered by my care and despite this degree of kindness on my part he is never tired of planning my injury. End. i. e., That unthankful one full of infidelity, (for ingratitude is the worst form of infidelity), * renouncing the duty of good will which he owes in consequence of the bounty of the All Bountiful, acts most wickedly (towards God), and despite the fact that the souls and bodies of his ancestors have been fostered by the excellent justice and generosity of the noble princes of the Sassanian dynasty he never loses an occasion of devising evil to the well-wishers of that house.

* Lit.—in the house of freedom from.

مفروق درین باب از او امر خسروی سوال نمایند که نمایان آنست که هنگام تفریق صلات بر مردم
بر فلان تفریق کلام نمایند انتهی و بنین این ابهام آنکه هرگاه ابواب عظامای این درگاه که پیوسته بر دو
تکی رعایا و برابا باز است برای ایصال مرسو ماست مشتمله و مشاهرات جاریه احاد ششم و ابتدایه تازگی
کشاد باید بایده که بهره فلان جز به مواعید امیر افرا چیزی دیگر نباشد.

توضیح بود آنکه او کلام را در مقام کردار جای داده انتهی یعنی چون از آن ناشائسته مرد در آوان کار و
بیت از آن گیرد از امری جز تشنگی لاف و گرفتار و نه میدهد و سوای قول بیجا در مقام فعل امری از او
بسیار نمی آید باید که بنحیض رضا آورد و رجا آید و خشنود و گردد.

مفروق بجهت پند فرموده اند که فلان قدیم خدمت سزاوار نهایت مراتب اسادت و پند نیست انتهی یعنی
فلان بنده دیرین که پدر بر پدر داغ بندگی بر حسین و کمر پستاری بر میان دارد و با وجود عدم طور عیسان
چگونه به سزاواری انوار از او بجزاری بر و حکم فرموده اند.

توضیح بجهت آنکه روح و جسمش پرورده نعمت و برآورده تربیت است و با وجود این مرتبه احسان از آنند
اسادت با غفلت نمی ورزد انتهی یعنی آن خسران زده ناپاسی و کفران که در معنی است انواع کفر است در مقام برادر
و مرتبه است از حقوق احسان ولی نعمت حقیقی حق اسادت بجای آورد و با آنکه ارواح و اجساد آبا و اجدادش
بیشتر به تربیت نعمت عدل و احسان دوله آل اسان تربیت یافته اند از بداندیشی که بخوان آن دولت
مخلفان را و زرد.

67 M.—Az ehil rá farmúdah and kih fulán manhús az rathi Haq Jalla wa 'ala bah tahqiq mayús ast?

67 T.—An shagáwat-kesh hamáná bah iktiyár i khwesh ásár i sangolili wa qesáwat nishat basár i 'ibád bar rafat wa riqqat isár namúdah wa in gúrah ná-sa, ádatmánde be shá'ibah, i shak wa shublah az uned i baqshásh i 'ám i 'án Hazrat behárah báshad.

68 M. Az ehil ráh farmúdah and kih sabli mutawalliyan i umúr i 'ámmah i dawawin khássah mutasaddiyan i diwán i mazálim en ast kih yakán yakán dar mayáls i ahkám i khud az hanginár judá nastimand wa dar rawáhiyi nisheman i khweshtan ráhi hujúm i mardum síyiná zálimán i mazlúm nuuná na díband?

68 T.—Haqiqat i in amr i haqiqi 'án ast kih izdiham dar amál i in maqám mujibi qat'i tariq wa tahqiq i usúl i umúr i máni'i ta'ammuq i ghaur i af'al wa kúph i 'amál wa bá'is i ghill wa ghash i qulúb wa aqwát ast.

69 M.—Baehil dalil dar ma'ríz i bayán i haqáiq bar zabán i haqáiq bayán áwardah and kih sabli i khiradmand 'án ast kih bah hech jihat dām i fireb wa ghurúr dar ráhi aqrán wa ashábáhi khud na guzárad?

69 T.—Basabab i 'ánkih bar mujib i wujúhi mukáfát bamisl naqbust khud dar 'án dām nayúftad.

67 Q.—Why has your Majesty asserted that a certain miserable man of a surety is excluded from the mercy of the Great and Glorious God?

67 A.—That devotee of cruelty, assuredly of his own free will has preferred to show stony-hearted ferocity towards all the creatures of God rather than kindness and mercy and that sort of unrighteous man, without a shadow of doubt, has no share in the hope of God's goodness to all.

68 Q.—Why has your Majesty said that the custom of those entrusted with the affairs of all the public departments and especially of the officers of the criminal courts should be to sit separately in their offices, apart from all, and that they should not allow crowds of people, particularly of oppressors who pretend to be oppressed, to flock to the neighbourhood of their houses?

68 A.—The gist of this right order is this that the assembling of crowds in places of this sort cuts up the path of the principles of business, and prevents the mind from arriving at the due consideration of affairs and getting at the kernel of things, and is a cause of the corruption of integrity and of the breaking of remises.

69 Q.—Why in the place of the expounding of truth has the truth-revealing tongue of the Prince said that the way of a wise man is this, that on no account would he ever spread the net of deceit and pride in the path of his relatives and friends?

69 A.—For this reason *viz.*, lest he, by virtue of the fittingness of a like penalty, should himself be the first to fall into that net.

مُتَفَرِّع از چه رو فرموده اند که فلان منجس از روح حق جل و علا تحقیق بایوس است -

توضیح آن تفاوت کین همانا به اختیار خویش آثار سنگری و تفاوت نسبت بسا بر عباد بر رفت و رفته
ایثار نموده و اینگونه ناسعا و نمندی بی شایسته شک و شبهه از ایستخباتش عام آن حضرت بی بهره
هر فرسخ از چه راه فرموده اند که سبیل متوکیان امور عامه و او این خاصه متصدیان دیوان مظلوم است
که بجان بجان در محاسن احکام خود از بگمان جدا نشینند و در نواحی نشین نوشتن راه هجوم مردم مسیحا
ظالمان مظلوم نمانند -

توضیح حقیقت این امر حقیقی آنست که اثر دعام در امثال این مقام موجب قطع طریق اصول امور و
این نشین خود را فعال و گشته اعمال و باعث غل و غش قلوب و اقوال است -

مُتَفَرِّع آنچه دلیل در مریض بیان حقائق بر زبان حقائق بیان آورده اند که سبیل خردمند آنست که به هیچ
جهت دایم فریب و غرور در راه اقران و اشباه خود نگذارد -

توضیح بسبب آنکه بر موجب وجوب مکافات مثل نخست خود و در آن دایم نفیته -

61 M.—Az ehil rāi amr i walī bah kolāh sākh-mā i dasht i tasarruf i fulān walī az tasaddiyi ā'māl i mulki wa maliyi sarkār i 'alī simati isdar yāftah?

61 T.—Basabab i intina' i o az nafiz i amr i ānkil farōz i martabah, i ast orā az nafiz i amr bar ānkil farōd i pāyah ast mamū' dāshtem. Intabā y'ani himābar i wājibi mukāfāt i anwā'i jīmāyāt i bad kirdārān bah amāl i ān ehil az intisāl i mazmūn i misāl i zabardast i khud sar bāz zudāh hājaram mā niz badān jarimab, i azimāh amr i nafiz i orā bar zer-dastān i khudash az jīmāyān bāz dāshtem ta magar ehil shiddat i hiddat zo'f wa wahn pas az qudrat wa mirāt i 'azī bad az imārat daryābad ba mūjib i ān az farman i wājib-ul-iz'an i zabardast i khud sar natābad.

65 M.—Mūjib i amr bah ifrāt i sarzanish i fulān derīnah, i mu'ammad fih aban 'an jadān dar rāhi sha wa ajdād i khosrawī bah jimbāzi zabān-zad i khawās wa 'awām ast ehil bāshad?

65 T.—Khud i o bāgh i ibtilā bah ghazab wa saḡht i mā wa musahabat dar amr i batsh wa qulr i mā mūjib i an-shudāh. Intaba ya'ni fact i mu'asharat wa āmezish i o bā maqlūbān wa maghziyān i mā kih bah nifāq mansūb wa basabab i 'adam i ittāfāq man-kūh and [agar Khuda na khwastah az sū i mazhab husn i irādāt i tahidili wa kudūrat i mashrab safā i mas-wadlat i bāfini nah khastah bāshad] lamahālah dahlat i zahiri bar sahlungāri wa sost gīriyi ghāilah, i khashingini wa ghazab nakīyi mā darad.

66 M.—Bachih wajh tajwiz i sudūr i amr mutā' tahiqā' i aqsāni shurūr wa isal i anwa' i nakāl dar urāhi fulān farmōdah and?

66 T.—Basabab i ān kih khair i jāri wa birr i tiri mā az sōir i akhyār wa abrar bāz dāshtab.

61 Q.—Why has the lofty command issued (it received the mark of issue) to reduce the power of a certain (governor in the despatch of the business of the state and of the royal treasury)?

61 A.—Because of his refraining from fulfilling the orders of his superior we have prevented him from obtaining accomplishment of the orders he has passed upon his inferiors. End. That is, as it is proper to recompense the various faults of transgressors in an appropriate way, since he has turned away his head from obeying the purport of the order of his master, verily we also on account of this grave fault, have restrained the accomplishment of his orders issued to his subordinates so that perchance when he feels the extreme pain of weakness and feebleness after wielding authority and the bitterness of being degraded after exercising lordship, he may in consequence cease to rebel against the orders of his superior which demand obedience.

65 Q.—What is the cause of the order loading with censure a certain old and trusted courtier one who from generations in the affairs of your royal father and grand-fathers is universally spoken of, by high and low as loyal to the core?

65 A.—The cause thereof was his intimacy with the objects of my wrath and displeasure and his thinking my anger and indignation a light matter. End. That is, his great intimacy and intercourse with the objects of my wrath and indignation, [who are set down as enemies and on account of their ill will to me are degraded], if, which God forbid, from this ruin of his morals, the flower of his hearty trust in me and from the depravation of his habits the purity of his inner love, have not been utterly lost, are nevertheless most certainly a patent proof of his contempt for and trifling with the terrors of my wrath and displeasure.

66 Q.—Why has your Majesty decided to issue your ever obeyed order, to cause evil and the infliction of various punishments upon such and such a one?

66 A.—Because he kept back the perennial flow of his goodness and comprehensive beneficence from all good and worthy men.

مرفوع از چه راه امر و الا به کوتاه ساختن دست تصرف فلان والی از تصدی اعمال ملکی و مالی سرکار
عالی سمیت اصداریافته.

توقیع بسبب امتناع او از نفاذ امر آنکه فراز مرتبه اوست او را از نفاذ امر بر آنکه فرو پایه است منوع دانستیم
انتی یعنی بنا بر وجوب مکافات انواع جنایات بدکرداران به امثال آن چون از امثال مضمون مثال زبردست
خود سر باز زده لاجرم مانع بدین جریمه عظیمه امر نفاذ او را بر زیر و ستان خودش از جریان باز داشتیم تا مگر چون
شدت حدت ضعف و دهن پس از قدرت و مرارت عزل بعد از امارت در یابد بموجب آن از فرمان
واجب الاذعان زبردست خود سرتابد.

مرفوع موجب امر به افراط سرزنش فلان برینه متعذر که آباعن حیدر راه آباد و خمری به جانبازی زبان دهن و عوامت چیده
توقیع خلط او با اهل ابتلا به غضب و سخط و مسا به در امر لطش و قهر بموجب آن شده انتی یعنی فرط معاشرت و امیر
او با مقهوران و مقضوبان ماکه به نفاق منسوب و بسبب عدم اتفاق منسوب اند اگر خدا نخواسته از سر مذہب حسن را
نه دلی و کدورت مشرب صفای مودت باطنی نه خاسته باشد لاجل دلالت ظاہری بر سهل انگاری و سست گیری
غالبه جنگین و غضبناکی ما دارد.

مرفوع بچه وجه تجوید و امر مطاع ایقاع تمام شرور و ایصال النول نکال در باره فلان فرموده اند
توقیع بسبب آنکه خیر جاری و بردار از سائر اخبار و ابرار باز داشته.

62 M.—Bachib dalil farmúdah and kih hargáh ásdsháhi dúdwar dibish gustar az pásdarín wa nigáb-bánán i khand judá máoad har,áinah bah 'aun wa baun i khande kih dar bech háf az o judái na guzinad mahfúz wa mahrús gashtah az kaid 'á'ya dar zamán i amún i on Hazrat masún wa ma'un máoad?

62 T.—Badín dafíl i qat'i kih búdssháhn i 'ádil bananzilah, i arwáhi 'álam wa ra'iyat dar martabah, i ajsád, har kíhrá rúh az jasad naz' numáyand shakke dar mant i o nabáshad. Intahá ya'ni madám kih Hazrat i 'áfridgár Jalla shannúh bahrúh i hikmat i kánilah intizám i silsilah, i nizám i 'ám i jahán wa jabániyán ghayáhd har,áinah wujúd i jahánbáno rá kih wasilah, i hifz i an nizám wa máyah, i áram i geti báshad bah tariq aulá mahfúz dárád.

63 M.—Ullat i istihván i amr i náfiz bah ikhráj i lisán az qafú i tulán chist?

63 T.—Bá'is ánost kih az zabán i má naql namúdah unebih má ámrú nah guftahem az án sukhanán kih dar án zarar i 'álam wa fasád i ra'iyat ast. Intahá wa tanzihi in ibhám in ast kih án shar-angez base sukhanán i darogh i befarogh har wa bustah kih az án juz abwáb i isál i fasád i kullí bah sulahi nizám i kul nah kusháyad wa az rasidan i ánhá bah masámi' fitnah-angez bah ghair i aqsum i zarar i 'ám bah khawás wa 'awám i getí nah rasad.

62 Q.—On what ground did your Majesty declare that whenever a just and beneficent prince is away from his guards and sentries verily he (protected and encircled by the help and guard of that God who will in no wise leave him to himself) is ever shielded and defended from the wiles of his enemies and remains committed to God's Almighty shelter?

62 A.—For this conclusive reason, viz., that just princes are like the souls of the world and their subjects are as it were the bodies, and when the soul is torn from the body there can be no doubt in the death of that one. End. That is to say, so long as the Creator—Glorious is His Majesty, according to his perfect wisdom, wills the continuance of right Government of the world at large and of its inhabitants, certainly before all things He will protect the existence of such a king, who is the means of the preservation of that right Government and the cause of the well-being of the world.

53 Q.—What is the cause of your Majesty's approving the issue of an order to pull out the tongue of a certain person by its roots?

63 A.—Because he has repeated as my words, what I never said to him, words full of harm to the world, and ruin to my people. End. And the explanation of this obscure answer is this, that that mischievous one, has falsely imputed to me many dark sayings, from which the gates of completo evil in respect to the general good administration are opened, and by reason of these words reaching the ears of the seditious nothing but harm of all sorts to individuals and to the public at large can possibly happen.

مُفْرُوع بچہ دلیل فرمودہ اند کہ ہر گاہ بادشاہ داد و درویش گستر از پاسداران و نگاہبانان خود بہد ماند
ہر آئینہ بھون و مضمون خدا یکہ در سپنج حال از وجدانی نگریند محفوظ و محروس گشتہ از کید اعدا و مضائق
امان آنحضرت مصون و معون ماند۔

تو قبیح بدین دلیل قطعی کہ بادشاہان عادل بمنزلہ ارجح عالم و رعیت در مرتبہ اجساد ہر کار روح
از جسد نزع نمایند شکی در موت او نباشد انتہی یعنی مادام کہ حضرت آفریدگار جلّ شانہ حکمت کاملہ نظام
سلسلہ نظام عام جہان و جہانیان خواہد بہر آنکہ وجود جہانبانی را کہ وسیلہ حفظ آن نظام و مایہ آرام گیتی باشد
بہ طریق اولی محفوظ دارد۔

مُفْرُوع علت استخوان امر نافذ بہ اخراج لسان از قفای فلان چیست۔
تو قبیح باعث آنست کہ از زبان نقل نمودہ انچہ ما آنرا نہ گفتہ ایم از آن سخنان کہ در آن ضرر عالم و فساد رعیت
است انتہی و توضیح این ابہام این است کہ آن شرانگیز بی سخنان دروغ بے فروغ بر ما بستہ کہ از آن جز بخواہ
ایصال فساد کلی بہ صلاح نظام کل نہ کشاید و از رسیدن آنہا بہ سامع فقنہ انگیز بہ غیر اقسام ضرر عام بہ خواص و
عوام گیتی نہ رسد۔

60 M.—Mu'jib i man' wa il'ād i fulān muhtasham az qurb i dargāh ba'd az 'azl i khidmat i riyāsāt i khadām wa siyāsāt i hasham bā wujūd i ibtīnā wa istinād i ān bar mubariyi kamāl i wustūq wa i'tinād chīst?

60 A.—Basabab i izhār namūdan i o unchih mazmūn ast az hīqd. Intabā wa taqrīr i in ma'nī bar in wajh ast kih chūn batāzagi nā-hāistagiyi o basabab i burūz i mawāl i bā'ze az zamā, in i aqlāq i maknūnah az bughz wa hūq wa kināh bah rutbah, i subūt pa'wast harj, inah tafwiz i khidmāt mazāk i khuscawān badīn gdnah tīrah-darāne khīrahruwān ba'd az zuhūr i ān az rāhi kār baghayāt dūr ast.

61 M.—Darin wilā gūrohe az ra'āyā bah dargāhi wilā āmah abwāb i shukāyat az fulān dīhqn koshūdahand kih ba farmūdah, i Qubād Efr i mahre kih bar arāziyi eshan miguzarad namūdah ba ānkih istīfā i baqqi manarr bar nahji mustaufi namūdah and binabarzi iddī'ā, i wusāl i kasrat i mazarrat bah arāziyi mazkūrah badān razī nestand?

61 T.—Salātin i 'adālat dīn wa ihsān ā, in az mawād i fawā'id i 'ām wa manāfi' kulliyi nizām basabab i mazarrat i khās wa e'fat i juzi dast bāz nadārānd chunānehil muqtazā i hikmat i kāmīlah' i Hazrat i āfrīdgār i goti jalla shānuhū [nazar ba 'umūm i manāfi' wa masālihī 'ālam wa 'ālamīyān] maofa'atha i bemuntahū dar nihād i āftāh bawadi'at nihādah agar chih filjumlāh zarare tābi' i wujūd i fa'izuljūd i ān uftādah.

60 Q.—What is the cause of your Majesty's forbidding the admission of a certain dignitary into the Royal presence and depriving him of his office viz., the command of the King's servants and authority over the Army, despite the fact that he rested on the firm foundation of your Majesty's complete trust and confidence.

A. 60.—On account of his disclosing the vice of hatred. End; and the meaning of this saying is as follows viz., that since his unfitness is established afresh by reason of the proof of the existence of certain hidden vices—to wit hatred, enmity, malice—certainly after proof of his viciousness to entrust office to such a black-hearted malicious one—would be in the opinion of kings a most unwise act.

61. Q.—In these days a number of your subject have come to the Lofty Presence chamber and have opened the gates of complaint respecting such and such a one, their landlord, *i.e.*, that by the order of your Majesty's father Qubad he has dug a canal which passes through their lands and notwithstanding their having taken full compensation for the ground they are dissatisfied on account of the great harm to their lands which they complain that it causes.

61. A.—Just and gracious Princes will not draw back their hands from causes of public benefit nor from administration advantageous to the general welfare merely on account of some particular harm and special loss done to an individual, just as the wisdom of the Almighty creator of the world, Great is His Glory! (looking at the benefit of all and the advantage of the whole world and its creatures) hath seen fit to entrust to the orb of the sun the dispensing of countless benefits although to some extent a little harm is associated with its beneficent existence.

مرفوع موجب است و ابعاد فلان محترم از قرب درگاه بعد از عزل خدمت ریاست خدم و یاست شریف
 باد و اتمنا و استغناء و آن بر مبانی کمال وثوق و اعتماد چیست -

توقع بسبب اظهار نمودن او آنچه مذکور است از حضراتی و تقریر این مثنی برین وجه است که چون
 بتازگی ناشائستگی او بسبب برودت و بعضی از ذنوب اخلاق مکتونه از بعضی وجه و کینه به رتبه شریف
 هر آینه تفویض خدمات نزدیک خسرو این بدینگونه پیر و درونی خیره روان بعد از ظهور آن از راه کار بجا
 و و راست -

مرفوع در میولا گروست از رعایا به درگاه والا آمده ابواب شکایت از فلان و همان کشته اند که فرمود
 قباد حفر نهری که برابر ارضی ایشان میگردد نموده با آنکه استیفای حق عمر بر پنج مستوفی نموده اند تا بر آید
 وصول کثرت مضرت به اراضی مذکوره بدان راضی نیستند -

توقع سلاطین عدالت دین و احسان آیین از مواد فواید عام و منافع کلی نظام بسبب مضرت خاص
 و آفت جزئی دست باز دارند چنانچه مقتضای حکمت کامله حضرت آفرید کارگیتی ببل شان نظریه عموم منافع
 و مصالح عالم و عالیشان منفعتهای به منتهای در نهاد آفتاب بود و لیت نهاده اگر چه فی الجمله ضرری تا به
 وجود فائض الجود آن افتاده -

59 M.—Az sabab i taqdim i fulán bá kaminagi i o bar Buzar Jumihir bá julálatash suál minumâyand bajibat i unkih shewah, i sitúdah, i mulik dostiyi ash-ráf wa taqdim i eshán ast. Intahá wa tahrir wa taqrir i in marfú' bar in wajh kih muqarribán i dargáh dar báb i iqdám i shahuryár bataqdim i fulán nasháiz-tah báwujúd i 'adam i ba'isi wa husúl i máni' az fir-máyagi i gahar wa kampáyagi i nihád wa fuqdán i asálat wa qillat i hálat bar misl i Buzar Jumihir Hakím i 'azim-ul-mahal 'adim-ul-masal bá kamál i julálat wa fazl kih jái gháyat i tazawquf wa taassuf ast niháyat tahaiyir wa tabassur dárand wa bá in na'úni nazar bamulá hazah, i muqlazá i shemah, i karimah, i khisrawi kih bar dá'iyyah, i ikrám i ahl i baít i karámat mujbúl ast asbáb i ta'ajjub i hamgin in der in máddah ziyádah gardad?

59 T.—Basabab i inkih taubili mu'jib súdmand tarin i dawáhast. Intahá tabá wa tatmin i in taugf hamámi hadin siyáq tawán namúd kih in bab darárah, i tádihi arbab i ru'únat wa 'ijáb anfa'i sáir i tabwáb ast wa ta'ajjub i in gurohi dánish-pazoh dar in máddah bagh-yat 'ajib numá wa gharib sinest ebih in mu'ni kih pasan-dilali tarin i dawa i dá i khul pasandist agar [ba farzi muhál] jái ta'ajjub i khiradmandán háshad bar, á-inah isti'jab az khul-pasandi wa 'ijáb i ahl i hikmat wa arbab i ádáb az khweshtan bini sud chumtán khwá-had bád.

59 Q.—It is asked why a certain person in spite of his low extraction has been promoted above Buzar Jumihir notwithstanding the latter's greatness—for the excellent habit of our Lord is to have friendship with men of high birth and to elevate them. End. and the meaning of this Question is in this wise viz that the courtiers are in extreme perplexity and pain on account of the Prince's elevating an unfit man notwithstanding there being no need soever thereof and although there is the objection of the lowness of his birth and extraction and of his utter want of breeding and his poor circumstances—compared with those of Buzar Jumihir the lofty and incomparable Hakím—and despite his great glory and grandeur—which certainly is a ground for extreme wonder and regret; and besides, looking to the settled and excellent rule of your Majesty which approves the elevation of men of good birth—all feel the more surprised in this matter.

59 A.—Because to rebuke the self-sufficient is the most useful of medicines. End. The explanation and supplement of this answer certainly should be in this wise viz., that this procedure of mine respecting the punishment of the proud and self-sufficient is a most beneficial thing and the wonderment thereof of this knot of philosophers is itself in the highest degree wonderful and surprising, for if (to suppose the impossible) this procedure (which is the best of a medicaments for the pains of pride) be a cause of wonder to wise men, still certainly philosophers will feel a hundred times more surprise at pride itself—and men of good breeding at the vice of self-importance.

مرفوع از سبب تقدیم فلان با کینگی او بر بزرگچهر با جلالتش سوال می نمایند بهشت آنکه شیوه ستوده ملک
دوستی اشraf و تقدیم ایشانست انتی و تحریر و تقریر این مرفوع برین وجه که مقربان درگاه در باب اقدام
شهریار تقدیم فلان ناشاسته با وجود عدم باعثی و حصول مانع از فرومایگی گوهر و کمپایگی نهاد فوشتان
اصالت و قلت حالت بر لب بزرگچهر حکیم المحل عظیم المثل با کمال جلالت و فضل که جاست غایت توقف و تامل
است نهایت تحیر و تحشر دارند و باین معانی نظر بلاحظه مقتضای شمه کریم خسروی که بر داعیه اکرامل بیت
کرامت مجبول است اسباب تعجب بکنان درین ماده زیاده گردد.

تو قیج بسبب اینکه تنبیه عجیب سودمندترین دواهاست انتی تبیین و تهیم این تو قیج همانا بدین سیاق
توان نمود که این باب درباره تادیب و ارباب رعوت و اعجاب انفع سایر ابواب است و تعجب این گروه
دانش نبرده درین ماده بغایت عجیب ناو غریب سیماست چه این مثنی که پسندیده ترین دوا درخ و پسندیت
اگر انقض محال جای تعجب خردمندان باشد هر آینه استعجاب ازخ و پسند می و اعجاب اهل حکمت و ارباب آداب
ازخوشتین مثنی صد چندان خواهد بود.

58 M.—Az sabab i jur'at wa jasarat i majlisiyan i huzur i khisrawi ba'hasarat i sari wa ma'nawi kih 'ibarat ast az ghibat wa 'uibjoiyi fulan su'ul mirawad. Intahā wa taqrir i in 'arz an ast kih bah kudam mū-yah, i istizhar dar hazrat i shaharyar chandin az nazdikān i qibab i qurbi dargāh dar bāb i fulan az arbāb i 'itibār idarbār abwāb i nikohish wa pazohish i 'ayūb kushādah and wa az in gharibtar ānkih tamkin i hamginan dar sudar i in anar i dār az kār farmūdah and.

58 T.—Bawqitāb, i inhirāf i o az istiqāmat wa inhirāf i mā az hifz i ābrū i o. Intahā wa tauzihi in taql' i mubham ānkih chūn ba zuhūr paiwastah kih ān khiyānat ān az sulūk i shāhrāhi yaqin i diyānat wa dīn inhirāf justah lajaram hamājib i in jarimah, i 'azīmah, mā niz tarjih i jānib i insirāf i nazar i 'ināyat wa in'itāf i inān i ri'āyat az jihat i himāyat i o tajwiz uamūdem wa az rāhi wujūh i mujāzāt ba mist pādāsh i khiyānat i o bah tark i nigāh dāsh i ābrū wa firoguzāsh i a'innah, i khatz i hamginān dar bāb i ta'arroz i hatk i hijāb i 'irz i o musāhalatan wa musāhlatan farmūdem.

58 Q.—The reason is asked of the boldness and fearlessness with which the Royal courtiers do both open and secret harm to such and such a one, that is to say by backbiting and reviling him. End. And the meaning of this question is this, viz., what is the ground of confidence on which, in your Majesty's presence, some of you courtiers [lit. of those near the roofs of the domes of the vicinity of the Palace] have opened the gates of vilifying and censure upon such a one, among the notabilities of your court? and stranger still than this is the fact that your Majesty has left them undisturbed in the accomplishment of this useless work.

58 A.—On account of his departure from rectitude and my departure from the protection of his reputation. End. The explanation of this ambiguous answer is this, that since it is evident that that corrupt one has sought to turn aside from pursuing the sure road of honesty and religion, consequently on account of this heinous fault, I also have thought it good to avert the light of my countenance and to turn aside the reins of my good favor from helping him and—on account of the propriety of meting out a suitable punishment—I have thought it a light and easy thing to reward his wickedness by ceasing to uphold his good name and by loosening the reins of the public attention in regard to the rending of the veil of his reputation.

مرفوع از سبب جرأت و جرات بسیار بسیار در حضور خسروی بخسارتِ صوری و معنوی که عبارت است از غیبت و عیب جوئی فلان سوال می‌رود انتہی و تقریر این عرض آنست که به کدام مایه استظهار در حضرت شهریار چندین از نزدیکان قبابِ قریب درگاه در بابِ فلان از اربابِ اعتبار و دربارِ ابوابِ نکویش و پشه و پیشِ عیوب کشوده اند و ازین غریب تر آنکه تکلمینِ همگنان در صددِ براین امر و دراز کار فرموده اند.

تو قبیح بواسطه انحراف او از استقامت و انحراف ما از حفظِ آبروی او انتہی و توجیه این توفیقِ مبهم آنکه چون بطور پیوسته که آن نیانت آئین از سلوکِ شاهراه یقین و یانست و دین انحراف جسته لاجرم بموجب این جریمه عظیمه مانیز تر هیچ جانبِ انصافِ نظر عنایت و انعطافِ عنانِ رعایت از جهتِ حمایت او تجویز نمودیم و از راهِ وجوبِ مجازات به مثلِ پاداشِ خیانت او به ترک نگاهداشتِ آبرو و فردگزاشتِ اعتناء و محضِ همگنان در بابِ تعرضِ یک حجابِ عرضِ او مسأله و مسامحه فرمودیم.

57 M. — Mújib i hukm i jazm bah ishrāf bar suqūt wa waqū' i fulūn bamasuqūt wa mawaq' e bahak wa bawar wa intihā i 'adīyat i kār i q bah duḡhūl i nār chih bashad ?

57 T. — In bulat haqiqat i hāl wa maāl i ahl i riya wa sum'at ast. Intabā wa tafsil i in mujmal ankih 'illat i hukm i qat' i ānast kih in bad'āqibat (1) basabab i qillat i matanat i ra i dardīnah wa kasrat i fatiwa i bātin bar khubs i fawiyat bah haktarin i hālate kih bā'is i khizkū i dunyā wa khizy i dār-ul-qarār bad 'illat i zillat wa zahābat i har do dār ast (a) ni bah riya wa sum'at mubtala wa giriftārast wa dar mazhab i (2) in nikohidab sifat [kihāfsah wa ashwa' i sartasar i shurūf wa zamāin ast] in siyāq (3) i khās khassah, i in za'if i qawī-muskanat ast āgar chih riya wa riba wa zinā kih asharr i umūr wa azār i ashya and dar sūrat mushtarak walekin dar haqiqatsar i in hamah shar ham-an yakast chih ba wujūd i inkih an mānū' i ast i faizan i īhsan wa jūd ast wa in qat' i nast i 'aīn i a'yūn i wujūd riya dar zahīr sharr i jalist wa dar bātin shūck i khafī 'iyāzan billahī wa biyāzan ilāhī minhu wa minhum

57 Q. — What is the reason of your Majesty distinct declaration that such an one very quick will fall and come to precipices and places of death and ruin and that the outcome of all his prosperity will be in hell ?

57 A. — This state is the real state both present and future of the practizers of deceit and slander. And the explanation of this ambiguous saying is this, that the cause of that clear declaration is this, that the said child of Hell, by reason of his heart of judgment and the extreme crookedness of his nature and proclivity to evil is caught and entangled in the very worst of states, a state *viz.*, which is a cause of failure in this world and leads to utter disgrace in the eternal abode, nay, is the cause of degradation and bewilderment in both worlds [I refer to fraud and slander] and to pursue the path of this vile quality [which is worse and more horrible than all vices and evils] is the speciality of that weak and most despicable man. Though usury and deceit and fornication which are most wicked actions and most injurious things, *in appearance are but one*, yet in truth the chief of all these vices is that very one [*viz.*, deceit] for while usury cuts the root of the bestowal of favour and largess, and again fornication is the destroyer of the purity of race of the different tribes of mankind, guile externally is the most glaring evil and internally is a hidden hypocrisy, God protect me, God save me from it and from those other two also !

¹ *i.e.* in the Persian letters *t*, *ṭ*.

Thus *t*₂ guile, deceit.
*ṭ*₂ usury.
*ṭ*₃ fornication.

مرفوع موجب حکم جزم به اشراق بر سقوط و وقوع فلان بمبا قسط و واقع بلاک و بوار و انتفاء نیست کار
 او به دخول نازچه باشد.

توضیح اینجالت حقیقت حال و مال اهل ریا و سمعت است اتنی و تفصیل این محل آنکه علت حکم قطعی آنست که آن
 بدعایت بسبب قلّت ثنائیت راس در و نه و کثرت انطواء باطن بر جنبش طوئیت به بدترین حالتی که باعث خذلان
 و شیوا و خنثی و ازل قرار بل علت ذلت و ضلالت هر دو داراست اتنی به ریا و سمعت مبتلا و گرفتار است و در مذبح
 این نکو پیاده صفت که افصح و اشنع سر تا سرش رو و زانم است) این سیاق خاص خاصه این ضعیف قوی
 مسکت است اگر چه ریا و یا و زنا که اکثر امور و اضرای ایشان در صورت مشترک ولیکن در حقیقت هر این همه
 شرمان بحیث چه با وجود اینکه آن مانع اصل فیضان احسان و جود است و این قاطع نسل عین اعیان وجود
 ریا در ظاهر شر جلی است و در باطن شرک خفی عباد ذابا لله و لیا ذابا لیه مینه و منکما.

dar haqq i yake az ahli tadaiyun wasiyat farmodal
 bui kih bar sulah bah mausim i haj dar hamagi
 mawqit bah awaz i baland mahasin i pasandiaah
 wa siyar i hamí dahí an Hazrat rá bar shumá rad wa
 dar haqq i an Hazrat du'a wa tarahhum kunad wa
 bigoyad. *Kana'alaihirrahmato kazá wa kazá wa qala*
kaita wa kaita wa lahu minal khisál-i házili wa tilka,
wa hamánu az jumla, i nabíj wa samarát i in amr
izaliyad i raf'i daraját i muhsinin walatt i saiyát i
muzaibin ast chumanchih dar akhbár i muklibir i
sádiq sallallahu ta'ála 'alaihi wa alihi wa sallam
wárid ast kih shahadat i ehbil monin bah níkoí dar
haqq i tabáh káron nájib i ámurzish i eshán migar-
dad.

day of resurrection"; and so as a fact there is not
 sect of all in the world which does not reckon the
 prophet its friend, nor which does not praise him
 and similarly one of the Imáms, one of the migh
 family of the prophet, Peace be on them, left a fix
 sum of money to a worthy man, so that every year
 the season of pilgrimage, he should recount in eve
 place with a loud voice the estimable virtues an
 excellent customs of his said Holiness and shou
 invoke the mercy of God on him and should sa
 "kana alaihirrahmato kazá wa kazá, wa qala kaitá v
 kaita wa lahu minal khisál-i házili wa tilka," "mi
 the mercy of God be upon him, thus and thus"
 "and he said, so and so, and his habits were th
 "and thus;" and certainly, out of all the effects of
 fruits of this thing one is the increasing of the bo
 rank of the good and the diminution of the erin
 of the wicked, and so among the sayings of that tr
 messenger*, may the mercy of Almighty God and
 peace be on him and on his posterity! we find th
 one viz., that the favorable testimony of forty believe
 [Mussulmen], in respect to criminals, is a sufficien
 reason for their forgiveness.

* The prophet Muhammad.

در حق یکے از اہل ہدین وصیت فرمودہ ہو کہ ہر سالہ بہ موسم حج در یکی مواقع بہ آواز بلند محاسن پسندیدہ و مسیر
 جمیدہ آن حضرت را بر شمار دو در حق آنحضرت دعا و ترجمہ کند و بگوید گان علیہ السخمة کنا او کنا
 وقال کیت و کیت و کہ صحت الحصال ہذا ہذا و ہمانا از جملہ نتائج و ثمرات این امر ازیاد دفع
 ذراتِ حسین و شہادتِ نبین است چنانچہ در اخبارِ مخبر صادق صلی اللہ تعالیٰ علیہ وآلہ وسلم وارد است کہ
 شہادتِ پہل ہومن بہ نیکوئی در حق تباہ کاران موجب آمرزش ایشان میگردد۔

55 M.—Manshá i ilhâq i ism i fulân az jumlab, i 'ayân wa nâmdûrân i shahar wa diyâr dar 'idâd i 'adâ i shaharyâr ehîst?

55 'T.—An shaqiyi mudbar paiwastah az mûbaqiyyi 'umr i 'abad paiwand i mâ wa mudlat i daulat i jáwed i bepâyân i khîrwan i lâ i sâsân az kamagî akhtar, shî-nasân istîfsar mînumâyad.

56 M.—Samrah, i zikr i khair i guzashtagân az âbâ i wâlâ shân i khosro wa ghair i eshân batarîq i takfir wa istîmrâr ehîst?

56 'T.—Maqsûd i mâ az in amr i khair-intimâ' anast kih tâ baqâ i 'umr wa rozgar sartûsar i bâqimund-agân bal kamagî âbîdagân az aulâd wa ahfâd i mâ wa sair i 'a'qâb i bandagân i khuda i jalla wa 'alâ dar in bâb hamâ iqtidâ numâyand. Intâhâ wa samrah, i iqtidâ i abnâ wa abâ i khud dar zikr i khair i guzash-tagân ân ast kih nufûs i nâtiqah, i insânî râ ba'd az in nushâ dar 'alam i barzakh khwâh dar sûrat i 'ullûq bah abdân i misâl wa khwâh bidûn i 'ullûq badân rauh wa rahat i 'azîm wa lazzat wa surûr i bisyâr az zikr i khair wa husn i sanâ i abnâ i eshân dar barahî eshân dast midihad chumânchih astêh i nufûs i qudsî wa khawâs takmil i ta'fêd i man' i insî chûn a'âzim i anbiyâ salawâtullâhî Ta'âlâ 'alaibim wa akâbir i auliya' râ b'ad az khat' i khilâf i abdan wa wusûl ba'âlam i quds husn i insî tân badân mibâshad chumânchih Hazrat i khalilurrahmân (Ibrahim) salawâtullâhî 'alaibi dar khalîl i wusûl i du'â i khud istid'â i in mâ'nî namûdah chumânchih furqân i Hâkim badân nâtiq ast ânâ kih az zabân iân Hazrat miformâyad *wajal' lî lisâna sidqin filâkhirina*. Tafsîr i in bar in mûjib ast kih bigardân barâ i man zabân i âkhir i zamâniyân râ ba'd az man bah guftâr i râst dar baqq i man bah husn i wasiyat wa zikr i khair wa jamîl wa sanâ wa âwâzah i niko dar dunyâ kih asar iân tâ roz i rust-khez bâqî mînad wa lihazâ hech ummat o az umam nestand kih ân hazrat ra dost madûrand wa haro sanâ nakhwânand wa bah nikoî yâd nah numâyand wa hamchûn yako az ammah, i ahl i baît i 'uzzâm 'alaîhimussalâm hamablaghe man'iyân

55 Q.—What is the cause of your Majesty counting the name of a certain well-known e among the number of your enemies?

55 A.—That illomened wretch is for ever enquiring of all the astrologers about how much rem of my long life, and as to the period of the perpet and endless prosperity of the princes of the Sasun dynasty.

56 Q.—Why does your Majesty always sp from time to time belauding your Majesty's n ancestors and others besides them?

56 A.—My object in this pious act is this till the end of their life and time all who remain al and indeed all coming generations of my children grand children, and all the children of the creat of the great and High God may follow my exan in this matter. End. And the effect of this foll ing by the children in the steps of their fathers the matter of praising their ancestors is this that intelligent spirits of mortals, after they have g from this world into the world of Barzakh* whe they be furnished with ghostly [lit. similar] bo or not so furnished, experience pleasure and imm delight and sweetness and joy from praise and l of them made by their posterity, and so it is pure souls and the specially perfect individuals of human race such as great Prophets, [the peac Almighty God be on them], and great saints a they have put off the garments of the flesh and l arrived in the world of purity, feel an immenso ation for us from this cause: And so our I Abraham, [the friend of God], God's mercy be u him! when he comes in his prayers to petition God, desired this thing as God's word itself prove that place where by the mouth of that prophet it: *Wajal' lî lisâna sidqin filâkhirina*, the meanin, which is this, "turn thou, in respect to me the ton of the succeeding race, after me, to speak truth al me, and speak well of me and with fair report, excellent, and with praise and laud of me in world so that the signs of it may remain even until

* The state between death and the Day of Resurrection.

مرفوع نشر الحاق اسم فلان از جمله اعیان و نامداران شهر و دیار در عداد اعداء شهریار صیت -
توقیع آن شقی مدبر پیوسته از باقی عمر ابد پیوند با و مدت دولت جاوید بی پایان خسروان آل ساسان
از هکی اختر شناسان استفسار می نماید -

مرفوع ثمره ذکر خیر گذشتگان از آباء و الاثان خسرو و غیر ایشان بطریق تکرار و استمرار صیت -
توقیع مقصود ما ازین امر خیر ائمتاست که تا بقای عمر و روزگار سراسر با قیامتگان بل هکی آیندگان از اولاد
و احفاد ما و سایر اعتقاد بنده گان خدای جل و علی دین باب با اقتدا نمایند اتقی و ثمره اقتدای ائمه آباء و
در ذکر خیر گذشتگان ائست که نفوس ناطقه انسانی را بعد ازین نشاء در عالم برنج خواه در صورت تعلق به بدن
شالی و خواه بدون تعلق بدن روح و راست عظیم ولایت و سرور بسیار از ذکر خیر و حسن نشاء ابناء ایشان
در باره ایشان دست میدهند چنانچه اصحاب نفوس قدسی و خواص اکمل افراد نوع انسی چون اعظم انبیا
صلوات الله تعالی علیهم و اکابر اولیاء را بعد از خلع خلعت ابدان و وصول بعالم قدس حصول انس تمام بدن
میباشد چنانچه حضرت خلیل الرحمن صلوات الله علیه و رحلال وصول دعاء خود استعداء نمینموده چنانچه فرست
حکیم بدن ناطق است آنجا که از زبان آنحضرت میفرماید **وَاَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ** تفسیر
این برین موجب است که بگردان برای من زبان آخر زمانیا را بعد از من بگفتار راست در حق من حسن صیت
و ذکر خیر و جلیل و ثنا و آوازه نیکو در دنیا که اثر آن تا روز رستخیز باقی ماند و لند هیچ امتی از ائم نیستند که آنحضرت را
دوست ندارند و بر او ثنا خوانند و به نیکوئی یاد نه نمایند و همچنین یکی از ائم اهل بیت عظام علیهم السلام میفرماید

53 M.--Sabab i inkâr i shaharyâr in m'niyi ma'rûf râ kih 'ammah, i mu'taqidân m'uaqid i 'ân and ehîst kih bargah qismat i azali bâ'is i firezi bah roziyi muqarrar bashad bargahinâh bādshāhan râ dar mād-dahî 'ita i 'alāyâ minnata ziyadah bar sar i sair i m'ayâ wa barāya nakhwahad bâ'î?

53 A.--Bâ'is i in inkar ānast kih mabādâ dar waqt i dad wa dāsh ba muqtaza i manish i insān ijra i maddah, i ihsan i ziyādah dar haqq i baanginan basabab i guman i 'adabi i shukrguzāriyi oshan bar khātir i mā girānî kunad

54 M.--Bachih mājib fulan mard i muqbal râ qalil az ān kih bah na'is i khud tahsil i ghanâ namayad yâ 'ināyat i shaharyâr abwāb i ihtimā bar râ i rozgār kushāyad dar pallah, i mizān i aghniyâ sanjīdah and.

54 T.--Bawā'idah, i fākih dar mā bah dīdah, i bād-shāhi mīdīd pesh az ānkih bādshāhi shawem. Intalū wa taqrīr i in taqī' ān ast kih in sanjīdah mard i fāzādah ham barozgār i Qubād pīdar i mā ba wujūd i ebandin shāhizadagān az râ i kamāl i kor agāhi dar mā bah nazar i istahqiq i rubbah, i bādshāhi mīdīd az in mā nīz in mard i sāhib râ i sāhib nazar râ [kih badiu mayahi girāniyi qadr wa miqdār ba' balâ har azan arzenist] dar martabah, i 'adāb i aghniyâ m'utabar mīdārem.

53 Q.--What is the reason that the king contra to the common opinion accepted by all loyal subject asserts that since the lot ordained at the creation the cause of each creature's gaining its appointed subsistence, certainly, in the matter of the dispensing of good gifts the grace of kings upon their subjects and the denizens of the earth is a trifle.

53 A.--The reason of this denial is lest (God forbid! when I am dispensing favours, I may, since I am but a mortal man, suspect men's gratitude and my heart may feel it a heavy burden to heap great benefit upon them all (lit: lest, since I am only mortal the showing of great favour upon all men may by reason of my suspicion of their ingratitude cause heaviness upon my heart).

54 Q.--On what account did the king in weighing such and such an estimable one put him in the scale of the wealthy, before he himself had amassed wealth or before the king's favour had opened the doors of enrichment upon his life?

54 A.--Because he saw the kingship in me even before I became king. And the explanation of this answer is this, that that well tried and fearless man even in the time of my father Qubād, when many other princes of the blood royal were alive, by reason of his perfect acquaintance with affairs saw that I merited the kingdom, and so I likewise rank the master of sound judgment and quick perception among the wealthy, for he would be cheap at the price of his present dignities nay at a far higher one.

موقوف سبب انکار شهریار این معنی معروف را که عاقبت مقتدران مقتدر آن اند چیست که هرگاه قیمت ازلی
باعت فیروزی به روزی مقرر باشد هرگاه با دشمنان را در داده اعطاء و عطا یا منتی زیاده بر سربازان و
برایا نخواهد بود.

تو قبیح باعث این انکار آنست که با و در وقت واد و دوش بقتضای بخش انسان ابرار داده اسنان
زیاده در حق و کتمان بسبب گمان عدم شکرگزاری ایشان بر خاطر گرانی کند.
موقوف سبب موجب فلان مرد قبل را قبل از آن که بنفس خود تحصیل غنائم یا غنایت شهریار را بواسطه اعتنا
بر روی روزگار کشاید و پله میزان اعتنا ننماید.

تو قبیح بواسطه آنکه در مابه دیده بادشاهی می دید پیش از آنکه بادشاه شویم انتی و تقریر این توفیق آن هست که
آن سنجیده مرد آزاده هم بر روزگار قباد و پله بر ما و جو چندین شاهزادگان از روی کمال کار آگهی در مابه نظر
استحقاق رتبه بادشاهی میدید ازین روی نیز این مرد صاحب راسه صاحب نظر را که بدین مایه گرانی قدر
مقدار بل بالاتر از آن از زانی است) در مرتبه اعتبار اعتنا مقبض میایدیم.

52 M.—Bar zabân i haqiqat-bayân raftah kih fulân bisyargoi zûd bâ-had tâ 'israt i zabân kih lâzimah, i kasrat i guftâr ast o râ dar wartah, hâ i be payân afgaue?

52 T.—Basabab i gardânidan i o zabân i khudrâ bâ hawâ i khud. Intûha, taqrîr i 'în taqî' ânast kih 'ân mayjûm kik az qiswat i shahamat wa nahâbat hamânâ mahrum ast wa hafart i safahat wa balâhat musûm (ast) paiwastah kashish i himmat i pastash bahsaunt i jûzbah, i taba' munjazab ast wa tasarruf (1) i taqallub (2) i qalbesh ba gardish i iqtizâ i naf' wa khwâhish i manishmunatqalib ya shwa pa'idast kih b' zgasht i sâhib i 'în hâlat stwa i iqtihâm i mukhawif wa ifti-tâm i mahalik nabashad, wa az hukam i halighbah, i hazrat i Amirul-mominin ast 'alâthi-salam. Lâ-anul 'âqil i min warâ i qalbihi wa qalbuljâhil i min warâ i lisanihi ya'nî zabân i danâ barân sû i dil i o waqo' ast wa dil i nâtan barân sû i zabân i o wa musid an ast kih zabân i 'âqil tâ sukhan bar dil 'arz nah kunad wa rukhsat i takallum navâhad kuharakat jurat, nah nuntiyad wa dil i nâtan bar khilaf i an ast ya'nî be mashwarat i khirad harchih az nûk o bad guftan râ nashuyad bar zabân i khudâwand i an ayad tâ sulâhi waqt az miyân rawad wa kâr bali ziyân girayad dar 'în bah az asar i arâb i sidqakbar wa 'israt (3) kirdâr wa guftâr waqo' ast badin mazmun kih har bâmdâl zabân ba 'âqr i jawarih wa 'azû khitâb minomâyad kih "kaifa hâlokum bi-khairin antum am lâ" ya'nî ehâted wa ehâghûsh ed aliwal i shumâ ba mûjib i khair ast yâ nah hamagî bah yak zabân go-yand kih hâl i mâ qarîn i khairiyat wa 'âfiyat ast agar to biguzârî, wa mualliq i 'în m'anist khubar i mäsûr kih *Lisanuka kalhun 'âqurun 'în allâq tahn qatalaka* ya'nî zabân i to sagest darindah agar ora rahâ kunî turâ bikushad wa hamânâ Hâkim Khâqânîyî shirwânî hamû m'anî ra 'âqd namûdah.

RUBA'Î.

Teghest zabân kashidah dar kâr,

Zûn tegh i kashidah sar nigah dâr,

Khâssah ki zabân sage gazindahast,

Dar habs i dahân az 'ân figandast [figan-dahast]

52 Q.—From your Majesty's veracious tongue word has fallen that, very speedily, the slipper of his tongue, which is the constant concomitant loquacity, will cast a certain chatterer into end whirlpools?

52 A.—Aye, for the reason that he lets tongue turn whithersoever his fancy chooses. End. ' explanation of this answer is this, that, that accurs one [lit. stoned one] who is utterly devoid of intelligence and nobility and is notorious for extreme folly and stupidity. I say that the set of his ignorance will always be in the direction of the force of his senses. And his intentions whirl round with the variations of his nature and the longing of his heart and it is evident that the end of a man of this sort is nought but horror and ruin (lit. the coming into places of horror and arriving at the abode of ruin) and among the perfect sayings of His Holiness the Prince of the Faithful (Peace be on him) this is one

Lisânulâqil i min warâ i qalbihi wa
Qalbuljâhil i min warâ i lisanihi.

"The tongue of the wise man is behind his heart and the heart of the fool is behind his tongue and the meaning is that the tongue of the wise man until it lays the word before the mind and gets leave to speak does not attempt to stir, and the heart of the fool is the opposite of this, that is, the tongue of foolish master speaks, without taking counsel of reason whatever, good or bad, may be unfit to speak so that the opportune moment is lost and affairs suffer injury. On this matter there is a saying of the veracious and holy masters to the effect that each morning the tongue directly addresses all the members and limbs of the body, thus "kaifa hâlokum bi-khairin antum am lâ" *rîz*." How, and in what condition ye. Your affairs well or not so?"

All reply with one voice, "Hâl i mâ qarîn i khairiyat wa 'âfiyat ast agar to biguzârî." "Our condition is safe and sound if you but leave us alone" and similar to this saying is that true one, "Lisanuka kalhun 'âqurun 'în allâq tahn qatalaka." "Thy tongue is a dog that bites. If thou loosest it it will bite thee."

and verily Hâkim Khâqânî of Sherwân to the same effect strung the following:—

QUATRAIN.

The tongue is a drawn sword in affairs,

From that drawn sword preserve thy head,

Specially since the tongue is a biting dog,

And hence is confined in the prison of its mouth.

[1] Cunning. [2] Chance, turning. [3] Deeds and sayers of purity.

مرفوع بر زبان حقیقت بیان فته که فلان بسیار گویی و دباشد تا عثرت بان که لازمه کثرت گفتار است و در و در طریقی بی پایا
 توقع بسبب گردانیدن او زبان خود را با هوای خود استی تقریر این توقع آنست که آن مرجم که از قیمت
 شماست و بنا بهت همانا میروم است و نیز طریقت و بلاهت موسوم پیوسته کشش همت پیش پیمت
 جاذبه طبع مجذب است و تصرف قلب قلبش با گردش اقصای نفس و خواهش نشش متقلب و پست
 که باز گشت صاحب این حالت سوای اتمام محاورت و ارتباط همالک نباشد و از حکم باله حضرت
 امیر المؤمنین است علیه السلام لِسَانُ الْعَاقِلِ مَرْفُوعٌ عَنِ قَلْبِهِ وَقَلْبُ الْجَاهِلِ مِنْ وَرَاءِ
 لِسَانِهِ یعنی زبان دانا بر آن سوی دل او واقع است و دل نادان بر آن سوی زبان او و مراد آنست
 که زبان عاقل تا سخن بر دل عرض نه کند و رخصت نکند نه بیا به حرکت جرأت نه نماید و دل نادان بر خلاف
 آنست یعنی بی مشورت هر چه از نیک و بد گفتن را شاید بر زبان خداوند آن آید تا صلاح وقت آن
 بیان رود و کار به زبان گراید و درین باب از آثار باب صدق اخبار و عصمت کردار و گفتار واقع است
 بدین مضمون که هر بابد از زبان بسا بر جوارح و اعضا خطاب میکند که کَیْفَ مَا لَمْ یَخْرِجْ ثُمَّ اَمْ لَایْنِی چو نید و چگونگی نماید
 احوال شما بموجب خیر است یا نه همگی به یک زبان گویند که حال باقرین خیریت و عافیت است اگر تو بگذاری و بوی
 انیمانی است خبر ما که لِسَانُكَ کَلِمٌ عَقُورٌ اِذَا لَقِیْتَهُ قَتَلَکَ یعنی زبان تو سنگی است ورنده اگر از زبان کنی ترا کشته
 و آنها حکیم خاقانی شروانی همین معنی را عقده نموده رباعی تغییب زبان کشیده در کار زمین تیغ کشیده سر گمداژ
 خاصه که زبان سگ گزنده است و در حبس جان از آن مخمده است -

50 M.—Darlai khwābānī darbār azmūjibi sudāri amr i wālī darbārāh, i dūr matā'alan i fulān az huzār i bargāh bal az nazdikiyi dargāh dar khwāh minūmāyan l.

50 T.—Basabab i ānkāh az rū i khīyānat az rāhī rā'i durust hajanib i khad'ah wa firah mā'il shudah. Intahā wa bast i ta ma'ni ānost kih ān ziyān-karah zinahār-khwarah (1) paiwastah dar maq'am i istishārah az matn i sirāt (2) mustaqīm i rā'i sālih kamārah girāftah wa hamwārah az hanjar i ustuwār (3) i rawiyah, i sāliq bayak'sū rafrah wa jairawiyi rāhī rāst i durust-rat-tā'ān ya'ni mustasharān i mo'tamin rū az dast dā'lah dar rāh-zūiyi khīyarah, i darād i ahl i istikhārah (4) madār bar sūhūk i sabīl i qātib ān i turuq nihadah.

51 M.—Bachih wajh amr i wālī bah kandan i abwāb i manzil i fulān wālī sadir shud ?

51 T.—Basabab i habs namūdan i o rasūl i mārā dar dargāhi khud kutabī ya'ni chūn ān makhlū's-sa'ādat firistādah, i dargāhī k'kisi-rūi rā chandīn gah dar darwazah, i idbar-khannah, i khud manqūf' wa mah-būs dāshdah bād ba'kkih az nmed i bar i wusūl wa rāhī dakhūl maktūm wa māy'is guzashīah dar in sūrat az rū i wujūh i mukāfāt ba misl pādāsh (5) jaswat i ān be basīrat i saffih badin miyāh tanbih zarūrat ast.

50 Q.—Your loyal servants ask the reason of your high order to exclude such a one from the presence chamber, may even from the vicinity of the royal abode ?

50 A.—Because leaving the road of good counsel, from corruptness he has become a lover of guile and deceit. End. And the explanation of the matter is this that, that faithless evil doer, in the council chamber ever turning off from the middle of the solid road of good counsel and for ever deviating from the firm path of rectitude, and having ceased to follow the straight road of those who go right that is of upright counsellors, despoils the good and righteous and has framed his principles after the pattern of highway robbers.

51 Q.—On what account has your Majesty's high order gone forth to demolish the gates of the palace of a certain Ruler ?

51 A.—Because of his imprisoning my messenger in his house. End. Namely, since that miserable man restrained and confined for some time in the gate of his unlucky house the messenger of the Royal Court, and would not even allow him the opportunity or hope of being received in audience, in such circumstances, as an appropriate recompense is needed, this kind of lesson is required to repay suitably the audacity of that blind fool.

(1) Lit. Truce-breaker (2) Straight road, i.e. i mustaqīm, the right-way often used in Arabic for the Muhammadan religion. (3) Firm.

(4) Those who seek the blessing of God (5) Retribution.

مرفوع و تو ایان در بار از موجب صد و اربعه و الا در باره و در نمودن فلان از حضور بارگاه بل از نزدیکی درگاه
در خواہ مینمایند۔

تو هیچ بسبب آنکہ از روی خیانت از راه رای درست بجانب خدمت و فریب تامل شد و استی و بسط
این معنی است کہ آن زیان کارہ زینہار خوارہ پیوستہ در مقام استشارہ از من صراط مستقیم راے
صائب کنارہ گرفتہ و نمودارہ از ہجاء استوار و رویتہ صادق یکسور قہ و پیروی راہ راست درست رقمالان
یعنی مستشاران موثرین را از دست دادہ و در راہ زنی تیرہ و این اہل استخارہ مدار بر سلوک سبیل قاطعان
طرق نہادہ۔

مرفوع بچہ وجہ امر مالی بہ کندن ابواب نزل فلان والی صادر شد۔
تو هیچ بسبب جس نمودن اور رسول مارا در درگاه خود استی یعنی چون آن مخلوع السکاوت و ستادہ
در گاہ خسروی را چندین گاہ در دروازہ او بار خاتہ خود موقوف و محبوس داشتہ بود بلکہ از امید بار وصول
وراہ دخول محسوس و مایوس گذاشتہ درین صورت از روی وجوب مکافات مثل پاداش جبارت
آن بی بصیرت یقینہ بر نیما تہ تبیہ ضرورت است۔

48 M.—Bachib mujib farmodah and kih nisbat i malikzadah Narsi bama nisbat i dawabha i mazarrat-rasin ast bah badan i insan?

48 T.—Bajibat i berun raftan i o az mata i jad-dahi riza i ma wa judi i guzidan az pairawiyi hawa i ma. Entaba wa taqir i in taqir an ast kih chon bannuwatqat wa nuwatat i hawa i tab i khud kih mukhalafat i hukm i khirad ra lazim darad az rahi mutabakat i muqatazi riza i ma duri guzidah wa bes-mashwarat i taqir i salab-andesh maslahati khud dar firguzasht i pairawiyi rawiyat wa rai dauish-arai ma ditah paidast kih gazand i nisbat i ingunah fur-zand az tamawul i adwiyah mazirrah wasumdan i muhlikah dar pesh bal az wajh i samiyat besh ast wa puiwastan bah amali o az khwesh wa paiwand dar martabah i qata i paiwand i khwesh.

49 M.—Az chih rah tashkhis farmodah and kih fulan shakhs mausum ba khuda-joi budah ba simat i taahid muttasam nakhwahad bud?

49 T.—Az in ro kih bar mebih basama' i o mi-rasad badan inan mifrad. Entaba wa taban i in ibhan an kih ingunah mard i nahan kih barati shubhat i ahl niza' wa jidal tuwana nabashad wa kaymekah az darogh wa rist wa jiaz wa warawak mas-mu' i o gardud bidan i rad wa qabul wa taraddud wa tawagqul anra dar bidad i budani ma'dud darad, wa be taqir wa tamiz i nile o bad i an badan giran gar-dud barajinab az mu'asharat i ma'ashir i muhal-go zabt jo gashat az sa'adat i iqir i taahid bah shagawat i inkar i an girayad balkih zud bashad kih az tariq i i'liqad bannabla i wujud wa fjad wa muntaha i masir (1) wa ma'ad (2) i khud and namudah khweshtan ra az sa'adat i darain behalrah numayad.

48 Q.—Why has your Majesty said that the connection of Prince Narsi with your Majesty is like the connection of deadly drugs with the human body?

48 A.—On account of his deviation from the li-road of pleasing me and choosing to separate hims from pursuing my wishes. End. And the explanati of this reply is that, since on account of the devoti and love he bears to his own desires [which is c-posed to the dictates of reason] he has chosen sepa-tion from the road of obedience to my wishes a without the counsel of true wisdom has seen his ge to lie in desisting from following my customs a wise opinions it is clear that the harm of the c-nection of such a son is equivalent to eating injuri drugs and deadly poisons and to associate with like (whether of one's own blood or of one's relatio is like cutting off one's own members.

49 Q.—Why has your Majesty judged that su a one reputed to be a seeker after God will nev be stamped with the mark of a true believer [lit. w the sign of unity]?

49 A.—Because whatsoever comes to his ea he believes it. End. And the interpretation of t obscure saying is this, that this sort of ignorant m who is powerless to refute the doubts of litigious a schismatic persons, and reckons whatsoever, fa or true, proper or improper comes to his heari [instead of disapproving or approving, proceeding with, or stopping short at it] as among the numl of things likely to be true and without ascertaining a estimating it as good or bad pledges himself strai- way thereto, of a surely from frequenting the co- pany of those who utter impossibilities, becomes wanderer and in place of the blessedness of our c- fession of the unity of God is inclined to the wretche- ness of denial, nay it quickly happens that, pervert from the path of faith in Him who is the origin all existence and creation and the final goal which all return, he cuts himself off from the blesse- ness of a portion in this world and in the next.

مرفوع بجه موجب فرموده اند که نسبت ملکه آده نرسی با نسبت دواهای مضرت رسانست به بدن انسان -

توقع بهجت بیرون رفتن او از متن چاده رضائی ما وجدائی گزیدن از پیروی هوای مانتی و تفریر این توقع آن است که چون بموافقت و موالات هوای طبع خود که مخالفت حکم خود را لازم دارد از راه متابعت مقتضای رضای ما و دوری گزیده و بمشورت عقل صلاح اندیش مصلحت خود در فرو گذاشت پیروی رویت و رای دانش آرای ما دیده پیدا است که گزیده نسبت اینگونه فرزندان تناول او دیده مضرت و مسموم مهلک و پیش بل از وجه سمیت بیش است و پیوستن به امثال او از خویش و پیوند در مرتبه قطع پیوند خویش -

مرفوع از چهره راه تشخیص فرموده اند که فلان شخص مسموم بخدا جوئی بوده نسبت توحید قسم نخواهد بود -
 توقع ازین رو که هر آنچه بسبب او میرسد بدان ایمان می آید و انتی و تبیین این ابهام آنست که اینگونه مرد نادان که برفع شبهات اهل نزاع و جدال توانا نباشد و هر آنچه از دروغ و راست و جائز و ناروا سمع او کرده و بدون رد و قبول و تردد و توقف آنرا در عدا و بودنی معدود دارد و بی تحقیق و تیز نیک و بد آن بدان گردد و هر آینه از معاشرت معاشر محال گوشتال مجکشته از سعادت اقرار توحید به شقاوت اینکار آن گراید بلکه زود باشد که از طریق اعتقاد بمبدأ وجود و ایجاد و شمای مصیر و معاد خود عود نمود خویش را از سعادت دارین بے بهره نماید -

46 M.—Az chih rāh hukm i jazm ba 'adāwat i fulān kih hamagī arbāb i ikhbās i dargūh dar bāb i dāulat khwāhiyi o barāsti gawāhi mi āband hastadār pāwastah?

46 T.—Dushmaniyyi khudā az maḥbūb i guftār wa kirdār i o āshkar ast wa chūn 'adāwat i sūni' mus-talzim i 'adāwat i masnū'āt i ost darim sūrat bāzim ast kih maḥbūb i ān Hazrat rā ulz dushman bāshad wa dushmaniyyi khudā i Khudā batariq-i-aulā dushmaniyyi bādshah rā kih hāfiz wa hāris i ashān ast mulāzim dārad.

47 M.—Fulān darūn khavāh barūn āhād kih az dar-gāhi mi barā i bahqīq i haqiqat i tazallum i dāst khwāhām ba nawāhiyi bilād raftah bād bar mūhib i shahādāt i siqāt batahqiḡ pāwastah kih ba'illat i qillat i dīyānat wa kasrat i aḡhāz i rishwat i ḡhūz i 'āin az zallāt i zalā-mah namūdah wa basabab i ikhlā'i sitamhā i ḡnā-gūn ingūnāh bedad i zāhir batāziḡi bar mazlūmān rawā dāshudh?

47 T.—An sust-dīn i bedi'yānat dar dār i dunyā az tarāf i ma bah kushtan i saḡht sazawar ast wa dar ākhīrat minjānibillāh baḡhāyat mustahabb i 'uqūbat i beshumār wa khulū' i mar.

46 Q.—Why has your Majesty's decided order go forth that such a one is your enemy though your Majesty's favorite courtiers truly testify to his loyalty?

46 A.—His hatred to God Almighty is plain from his words and deeds, and since the hatred of the Creator brings with it hatred of His creatures, it is certain that he is an enemy of the people of God, as hatred of God's people most fully includes hatred of the king who is their protector and shepherd.

47 Q.—A certain one evil within, though adorned with outward graces, who went out to the township from our Court in order to ascertain the truth of the complaints of certain suppliants for justice, according to the testimony of reliable men, [it has been well ascertained], by reason of his want of probity and utter corruptness shut his eyes to the transgressions of oppressors and by concealment of all sorts of tyranny has in this wise obviously committed a fresh injustice upon those oppressed ones.

47 A.—That unrighteous and corrupt one in the house of this world merits from me a cruel death and in the other world from Almighty God he is most worthy of infinite punishment and perpetual sojourn in Hell-fire.

مرفوع از چاره حکم جزم بعد اوست فلان که یکی از باب اخلاص درگاه در باب دولتخواهی او برستی گواهی
میدهند ^{بسیار} پیوسته.

توفیق دشمنی خدا از محال گفتار و کردار و آشکار است و چون عداوت صانع مستلزم عداوت مصنوعات اوست
در صورت لازم است که مخلوقات آن حضرت را نیز دشمن باشد و دشمنی خلق خدا بطریق اولی دشمنی پادشاه را که
حافظ و حارس ایشان است لازم دارد.

مرفوع فلان درون خراب بیرون آبا که از درگاه ما برای تحقیق حقیقت تظلم داوود امان نبوجی بلاد رفته بود
بر موجب شهادت ثقات تحقیق پیوسته که بعلت قلت دیانت و کثرت اخذ رشوت اغراض عین از زکات ظلم
نموده و بسبب انحراف ستمهای گوناگون اینگونه بیداد ظاهر تازگی بر مظلومان روا داشته.

توفیق آن نسبت دین بیدیانیت در دایره دنیا از طرف مآب گشتن سخت منرا و راست و در آخرت بجانب الله
بنایت مشق و تقویت بسیار و خلوص دارد.

44 M.—'Amīl i 'amāl i Qāmis dar taṭfīr i khwārazm jid wa ijfā'at wa 'dar takfīr i mawād i 'inūrat wa zarā'at i an bilāl baṭl i masa'iyi jumilah ba mablaghe rasānīlah kila mabsūl i irfā'ī rā az qarār i miqdār i m'awūl i saīr i fusūl muza'al gardānidah?

44 T.—Hamīn dam maqd mublagh i pānsad bazār dirham ba sīghah, i silah, i in khidmat i sitūdah bah ān kār-azmūlah wasil sāzand wa barasm i taz'īl bar marsūm i muqarrar i o biyafzāvand wa hamagi qurā wa mazari' kih az chahār sū badan nahiyaḥ paiwastah dākhil i 'amal i sābiqah, i o nomāyand ta magar lawaḥiq i mazkūrah ra dar ma'mūre bama'mūrah, i mazkūrah mulluq gardānidah bah taqwiyaṭ i husn i 'amāl i o ra'āyā i hamagi 'amāl qawī hul wa saīr i 'ummāl fāriḡh-ul-hul bashand.

45 M.—Basabab i kudāmin jināyat i jāni yā khīyānat i māl amr i wālā bah istisāl i fulān wāl wa istifa i amwāl i o bar wajhi musta'fi dar kamāl i kunj-kāwī wa istiqsā sudūr yāftah.

45 T.—Bamūjib i 'aql wa shara' bar sulūṭi i zawil-iqūdār bahukm i wujūb i izā'at i munkar wa ishā'at i ma'rūf wājib ast kih hamagi himmat bar muqtaza, i salāhi 'am wa nizām i tam masrūf dāstlah amwāl i khāssah, i khud wa 'āmmah, i mardum rā az fasād i 'ālam basā i sulūhi ān sarf nomāyand. Inlāḥā y'ani dar sūratō kih baqā i amwāl dar dast i ashāb i nufūs i sharrāh mūjib i fauḡ i arām i anfus wa khalal i binā i nizām i āfāq gardad bar arbāb i nufūs i khair az bāb i wujūb i daf'i zarar i mutayaqqan yā maznūn zarūr ast kih ān bādīyi shurūr rā az tassarruf dar unbih az mabadiyi ān ast bāz dārand wa sarmāyah, i fusūd i orā dar masārif i salāhi 'āmmah khāssah hifz i hanzah, i adyān wa pās i nāmūs i nufūs wa abdān sarf namūdah hamagi rā bashā, istagiyi tamām ba islāhi nizām i jumlagi baz arand.

44 Q.—The Governor of the Pargannahs of C miss has so exerted himself in increasing the revenue of Khwarazm and in increasing the materials of husbandry and in developing agriculture in those cities and lands that the expensible revenue has doubled estimate of the instalments for the whole year?

44 A.—Instantly let them pay as reward to a capable officer for this excellent service the sum of a hundred thousand dirhams and let his fixed pay doubled, and let them include all the hamlets and lands adjacent to that quarter in his former pargannahs that he having joined the said adjoining lands in prosperity along with his prosperous province, the inhabitants of all the pargannahs, by reason of his excellent administration may become well off and all my affairs be at ease in their minds.

45 Q.—On account of what mortal crime or dishonesty has the high order of my Lord gone for the uprooting of a certain Governor and for complete confiscation of his wealth in the most severe and painstaking way?

45 A.—Both by reason and law it is incumbent on powerful kings, owing to the necessity of destroying evil and extending what is excellent, that employing their whole endeavour for the needs of the people and for perfect administration, they should devote both their own private wealth and that of all men to the world's good instead of to its ruin. And. That to say, if the fact of wealth remaining in the hands of evil men becomes a cause of the destruction of our happiness and a fundamental injury to the government of the world, it becomes necessary for good men, (as coming under the general duty which falls on us to remedy certain or prospective harm to restrain that evil doer from power over those things (viz. riches) which are among the causes of the evils, and by using that root of all his wickedness works of general utility (such especially as the erection of religious objects and provision for men's bodily and spiritual wants) to divert all those monies skillfully towards the general improvement of all.

مرفوع عالی قوس در توفیر خوارزم جد واجتہاد و تکثیر عمارت و زراعت آن بلاد بذل مساعی
بہیلہ مبلغ رسانید کہ محصول ارتقاعی را از قرار مقدار معمول سایر فصول مضاعف گردانیدہ۔

توقیع ہمین دم نقد مبلغ پانصد ہزار درہم بصیغہ صلہ این خدمت ستودہ بہ آن کار آزمودہ و اصل سازند
و برسم تصفیہ بر مرسوم مقرر و بفرمایید و ہنگی قری و مزارع کہ از چہار سو بہ ان ناحیہ پیوستہ داخل اعمال سنا
اونمایند تا مگر لواحق مذکورہ را در مہوری بمجورہ مذکورہ ملحق گردانیدہ بہ تقویت حسن عمل اور عایای ہنگی اعمال
قوی حال و سایر اعمال قانع البال باشند۔

مرفوع بسبب کہ این جنایت جانی یا حیانت مالی امر والا بہ اہتصال فلان والی و استقصار اموال او
بر وجہ مستوفی در کمال کجکامی و استقصاء صدور یافتہ۔

توقیع بموجب عقل و شرع بر سلاطین وی الاقتدار حکم وجوب شاعت منکر و اشاعت معروف واجب است
کہ ہنگی ہمت بر مقتضای صلاح عام و نظام تام مصروف دانشہ اموال خاصہ خود و عامہ مردم را از فساد عالم بوجہ
صلاح آن صرف نمایند انتہی یعنی در صورتیکہ بقای اموال در دست اصحاب نفوس شریرہ بموجب قرار
آرام نفس و خلل بنا بر نظام آفاق گردد و برابر باب نفوس خیر از باب وجوب دفع ضرر تحقیق یا مطمئن
ضرورت است کہ آن بادی شرور را از تصرف در انچہ از مبادی آنست باز دارند و سرمایہ فساد او را در مصارف صلاح
عامہ خاصہ حفظ حوزہ ادیان و پاس ناموس نفوس و ایمان صرف نمودہ ہنگی را بشاستگی تمام بہ صلاح نظام جنگی
باز آرند۔

42 M.—Bachih istinād fulān sālār r bāwujūd i zuhūr i kamāl i martabah, i ilā'at wa inqiyād i ma'būd dar i'dād i ahl i 'isyan wa 'inād ma'dūd dāshtah and?

42 T.—Chih ān sust rāi kih az fard i saḡht rūi bā kamāl i zo'r wa nātuwām wa nihayat i tan-āsūf wa tawānī da'wiy i jāhādāt i jibillī wa mujdat i tab'i mikunad az insirām i kārha kih az 'uhdah, i ihtimām i o shawad tan (1) bah 'itirāf i 'ajz dar nadādah khudrā az qabūl i amr i muftā' bah bahānah, i 'adam i liyāqat i ān kār wa irzāl i ān az marātib i manzilat wa iqtidār i o dar libās i izhar, i tajallud wa iqtidār imtinā' minumāyad.

43 M.—Farmān i nūfūz i khisrawi dar būrah, i fulān sālār bah āmadān i darbār infūz wa isdār yaftah būd wa o bah bahānah, i tasaqul i abmal wa takasul i asqūl az qiyām banubūz taqā'ud minumāyad wa az in rāh rāhi shudan wa āmadān bar o saḡht dushwār miyad?

43 T.—Agar ān sabuksar ba'uzr i kasrat i hawā-shi wa girāniyi ashāb i ghawashi wa ma'ānat takāsul wa tawānī minumāyad wa harakat bahamagi 'anbiq bar o 'azām saqil nāyad mā bah ba'ze az o iktifā minumā'em wa bār i sangin az dosh i o bardāshitah basar i tanbā az o qum'at mifarma'em.

* The construction is ān kuste * * * az insirām i kārha * * * tan bah 'itirāf i 'ajz dar nadādah * * * khudrā az qabul w. g. imtinā' minumāyad.

Tan dar dādān—to be occupied with.

42 Q.—On what grounds have you reckoned certain General as a criminal and enemy, although he exhibits complete obedience and customary service?

42 A.—Because that fool who on the strength of his ferocious face sets up to be naturally proud and brave in spite of his utter imbecility and uselessness and extreme self-indulgence, does not think of his incapacity for the discharge of the duties proper to his office, but assuming the garb of vigour, courage disobeys my valid orders on the pretext that the work is not suitable and is too petty for rank and dignity.

43 Q.—The valid command of your Majesty issued for a certain Chief to come to the audience-chamber and he, on the pretence of the heaviness of his luggage and his inability to carry it, instead of trying to stand up straight sits down, and thus becomes most difficult to him to come hither?

43 A.—If that light-headed one, alleging a number of his dependants and the heaviness of furniture and clothes, exhibits indolence and apathy and the mere act of moving with all his belongings becomes very onerous to him, we will content ourselves with a little only from him, and will remove the heavy load from his shoulders and be satisfied merely with his head.

مرفوع بچہ استناد فلان سالار را با وجودِ ظهورِ کمالِ مرتبہ اطاعت و انقیادِ محمود و درِ اہل عصیان
و عنادِ محمود دداشتہ اند۔

توقع چہ آن سستِ رای کہ از فرطِ سختِ روی با کمالِ ضعف و ناتوانی و نہایتِ تن آسانی و توانی دعوی
جلادتِ جبلی و نہایتِ طبعی میکند از انصرامِ کارِ ما کہ از عمدہ اہتمام او شود تن بہ اعترافِ عجزِ درندہ خود را
از قبولِ امرِ مطاع بہ بہانہ عدمِ لیاقتِ آنکار و نزولِ آن از مراتبِ منزلت و مقدارِ او درِ لباسِ الہار
تجلد و اقتدارِ اشاعہ مینماید۔

مرفوع فرمانِ نافذِ خسروی دربارہ فلان سالار بہ آمدنِ دربارِ انفاذ و اصدارِ یافتہ بود و آو بہ بہانہ
شافلِ احوال و کثرتِ اطفال از قیامِ نہوضِ تقاعد مینماید و ازین راہ ہی شدن و آمدنِ برو سخت
دشوار مے آید۔

توقع اگر آن سبکسرِ بغیرِ کثرتِ حواسی و گرائیِ اسبابِ عواشی و مہوماتِ تکاسل و توانی مینماید و حرکت
بہکی علائقِ بہ عظیمِ ثقیل مے آید مابہ بعضی از واکتفا مینمائیم و باریگیں از دوشِ او برداشتہ سیرِ تنہا از وقاعت
مے فرمائیم۔

39 M.—Majibi amre ba nabi wa nafi fulān munhi az shughl i inhā wa ikhbār wa qurb i darbar chist?

39 T.—Ba'is ānast kih asmā' i mācā baharf i sijāyat-amez dar talab i istimā' andākht wa niyathā i mārā bar mardum fāsil saht. Intahā wa taqrī i in taūq' ānast kih sartāsār i aklbar i ān fih-maghz i purguttār kih basabab i tart i duroghā sigāf az farogh i ilūmā i waqū' khālī utād wa az ghayāt i sabuk-sari-yi o hoal wa sarsari rudūd bar samā'ahā mā girānī namūd ebhādān kih az tawān i istimā' i khurāfāt i belāsil wa tarahāt i-barīl dar haqq i dūr wa nazdik wa bad wa nik kar badān had kashidāh būd kih khudā nakhwastāh niyāt i khair-bunyūd i mārā dar barahā bilād wa 'ibād az salāh bah insād baz ārad.

40 M.—Bachih istihqāq farmūlah and kih fulān sitūlah-munish āzunūlah-ravish az khawās i mu'taqidān i durust ikhlās i māst?

40 T.—Sirr i in guftāh ānast kih paiwastāh mārā bar 'uyūb i nihāfahā mā dar pardāh ittālā' mūdihād wa dar izālahā āsār i ān ziyādāh bar twān wa imkān lāmāhūlah mikoshād, wa tā ghāibahā tabi'āt wa jawāzim i ān dar dārain hamā narasat ānrā az dushman wa dost wa nazdik wa dūr hasbatmaqdūr miposhād.

41 M.—Chih chiz miyān i fulān niko-shamā'il wa nāzish wa idlāl i o hā'n āmadāh kih basabab i an ikhtilāl i būd dar biwā i qurbash rūh yāftāh?

41 T.—Part i idlāl i o mājib i imlāl i mā āmadah-Intahā wa taūzih i ibhān i in taūq' i waq' ānast kih nāzish i ziyādāh ba mādāh, i intiyāz kih sarmāyah, i nāz i o būd bā'is i ifrād i kūbish dar marātib i khwābish i mā bado gardidāh chumūnehūh dar amāl i sā'ir wāq' i ast kasrat-ul-idlāl i dā'yat-ul-imlāl āre namak i biyār shorī bār ārad wa nazdikiyi nafrīt dūri samrah bayshād.

39 Q.—What is the reason of the order peremptorily excluding a certain one of our reporters from employment in the Secret Intelligence Department and indeed from the audience chamber?

39 A.—The reason is this that by his wretched conversation he has whelmed my ears in passion & has made me entertain evil intentions towards me. And the explanation of this reply is this, that all the reports of that empty-headed, voluble fellow which by reason of the abundance of his vain imaginations were devoid of the faintest suspicion of the light of truth, and on account of his extreme foolishness turned out to be utterly baseless and superficial, oppressed my ears to such a degree that by frequent listening to his useless and misleading falsehoods respecting those near and those afar off, good and bad the matter came to such a point that, (which God forbid), he should well nigh turn my stable heart from good to evil intent in respect of the cities and people of my dominion.

40 Q.—On what account did your Majesty declare that a certain excellent and experienced person was one of your specially faithful and real friends?

40 A.—The hidden reason of this saying is that he invariably informs me privately of my secret faults and certainly strives beyond his power as beyond even the possible to remove all traces thereof and in order that the evil of the results and consequences thereof may not reach me either in this world or hereafter, he conceals them as far as possible from friend and foe, from near and far.

41 Q.—What has intervened between such a one of excellent seeming and his proud self-confidence so that injurious distance has thereby found its way into the foundation of his intimacy with your Majesty?

41 A.—The excess of his pride has become the cause of my displeasure. And. And the explanation of what is obscure in this voracious reply is this, viz., that his excessive self-confidence in the matter of his dignity (which was the root of that self-confidence) became the cause of the diminution in the degree of my esteem for him, as is illustrated in numerous proverbs.

The increase of pride is the lover of sorrow,

And too much salt sows saltpetre,

And excessive mournfulness produces distance.

مرفوع موجب امر نهی و نفی فلان نمی از شغل اینها و اخبار و قریب در بار چیست -

توقیع باعث آنست که آسمان ما را بجزوت رعایت آمیز و تعب استماع انداخت و نیت های ما را بر مردم ناساخت انتهی و تقریر این توقیع آنست که سراسر اخبار آن تهی مغز بگفتار که بسبب فرط دروغ سکالی از فروغ احتمال وقوع خالی افتاد و از غایت بکسری او بی اصل سرسری روداده بر سامعه اگرانی نمود چند آنکه از تواریخ استماع خرافات بجای اصل و ثبات باطل در حق دور و نزدیک و بد و نیک کار به انجاشیده بود که خدا نخواسته نیت خیر بنیاد ما را در باره بلاد و مجاد از صلاح به فساد باز آرد -

مرفوع بجهت استحقاق فرموده اند که فلان ستوده منش آزموده روش از خواص معتقدان درست اخلاص است توقیع سراسر این گفته آنست که پیوسته ما را بر عیوب نفیته مادر پرده اطلاع میدهد و در از آله آثار آن زیاده بر توان و امکان لامحاله میکوشد و تا غافلک تبات و لوازم آن در دایره این باز نماند از دشمن و دوست و نزدیک و دور حسب المقدور رسیده پوشد -

مرفوع چه چیز میان فلان نیکو شمائل و نازش و ادلال او حاصل آمده که بسبب آن اختلال بعد در تلبس و قریش راه یافته -

توقیع فرط ادلال او موجب ادلال ما آمده انتهی و توجیه ابهام این توقیع آنست که نازش زیاده باوده امتیاز که سرایه ناز بود باعث اقرار کاهش در مراتب خواستش مابعد و گردیده چنانچه در امثال سائر واقع است گفتار اول ادلال ذایعیه اول ادلال آری نمک بیاشوری بار آورده و نزدیکی مفرد و در می شمره نبشده -

36 M.—Alujib i 'azl i fulân az tasarruf dar 'amali diwânî wa, ashghâl i mulk wa mal i sultânî elâst?

36 T.—Dar in wilâ zâhir shud kih bar o bîzgashî i wad'athâ girân ast az in sabab sabuk amad bar mî intizâ'î amad az o Intahû wa tauzîhî in tauqî'î mubham ast kih chûn radd i wadû, o' wa amânat bali arbâb i ahû nîz i o muta'assir bal muta'azzir ast Ejaram taulliyah, jâ'malî diwân kih dar ma'ni hukm i wad'at dârad az o istîfâd shud ta magar az in istîfâd lîh bar mî baghâyât sabuk wa asân ast wa bar o bisyûr dushwâr wa girân buad ba sa'adat i 'âdatî wadâi, 'âdat namâyad.

37 M.—Fulân 'amil i baqîdâr kih juz baqiyâi sarkâr chûz az ash'yâ i dunyâi fânî baqî nah dârad muhassilân i diwân kâr i taqâza chûn nâlas bar o tang giriftah and

37 T.—Arbab i diyânât wa adiyân bar khilâf i kâwîsh i dîr az kâr i âshûb i kilâyât i sarkâr i diwân dar tahtiq i baqîqat i hâl i o dar wujûd wa 'adam i mâl wa manâ'î tafahhus i kâfî bajâ arand agar murfûsimat i wuqû' dâhtah bâshad az mutalabah darguzashtah ba hâl i khudash guzârând wa az khûlîs i amwâl i khâlisab, i wa muwâfiq i hamân mablagh kih az o bawusûl narasidah basighbah, i silah bruto wâsil sazand.

38 M.—Fulân lashkari kih az ghâyat i dilâwari dar kârzarhâ, i mukhawwat khwesh râ bar qatb i sufûf i dushman zadah â-âr i tajallud bazuhâr miâward wa lawûzim i rajdat hukûr miburel dar in wilâ ba 'âdat i mahûl dar ma'rîkat, i (1) harbi atrâk (2) ba mazân (3) i halâk raftah bar qatl amad?

38 T.—Nakhust mablagh i panjâh hazâr dirham i naqd barasm i iqârat i mâtam (4) ba aittâm i o rasônand wa mursûm i mustamir i ora bar eshân muqarrar dârand agar az aulad wa ahfad mândah (5) bâshad wa illâ ba khweshân wa patwastagân i o wâsil sazand.

36 Q.—What is the cause of such and such a being deprived of authority in the administration justice and in matters of State policy and finance?

36 A.—It has become apparent of late that repayment of trusts is a heavy burden to him, hence it is a light thing for me to withdraw affairs from him. End. And the explanation of this of course reply is this, that since the returning of trusts and deposits to their owners has become difficult, or wellnigh impossible to him, the charge of the affairs of Justice which are a species of trust has inevitably been withdrawn from him so that possibly by the resumption (which to me is a light and easy matter and to him so heavy and difficult,) he may perhaps regain the excellent habit of faithfully discharging trusts confided to him.

37 Q.—A certain official who is in arrears and who, save these unrealized dues of Government, possesses nought of this perishing world's goods is beyond measure pressed by the Board of Revenue, yet even unto death?

37 A.—Let some upright and religious person contrary to the inappropriate perquisition of over-economical servants of the Treasury, enquire into the facts of his case and make full investigation as to the existence or non-existence of State monies and profit in his possession, and if the account seems to be true let the balance be forgiven him, nay further, let then give him as a free gift from my privy purse a sum equivalent to the amount of the arrears.

38 Q.—A certain soldier who by reason of his unusual bravery used to fling himself on the very centre of the enemy's lines in the most terrible fights and evince the greatest courage and promptitude, lately, according to his wont, in a battle with the Turks rushed on into a deadly spot and was slain.

38 A.—Firstly, let my people send fifty thousand dirhams to his orphans to pay for the funeral and mourning and let the Treasury always pay them his regular salary, that is, if he have left children or grandchildren, and if not, then let the money be paid to his relations and connections.

(1) Field of battle (2) The Turks are said by Mahommedans to be descended from a Son of Noah. (3) Let a place of ruin. (4) The

مرفوع موجب عزل فلان از تصرف در اموال دیوانی و اشغال ملک و مال سلطانی چیت.

توقیع در نیو لا ظاهر شد که بر و بازگشت و در بعضی اگر آنست آیین سبک آمد بر ما انتزاع اموال از و انتهی و توقیع
این توقیع بهم آنست که چون از و دواعی و امانات به ارباب آنها نزد او متعسر بل متعذر است لاجرم توقیع اموال
دیوان که در معنی حکم و ولایت دارد از و استرداوشد تا مگر آیین استعادت که به ما بغایت سبک و آسانست
و بر و بسیار دشوار و گران بود بسعادت رعادت و دواعی عادت نماید.

مرفوع فلان عامل باقیه دار که جز بقایای سرکار چیز از اشیاء دنیای فانی باقی ندارد و مصلان دیوان
کار تمام چون نفس بر و تنگ گرفته اند.

توقیع ارباب دیانات و ادیان بر خلافت کاوش و دراز کار اصحاب کفایات سرکار دیوان و تحقیق حقیقت
حال او در وجود و عدم مال و منال نفیص کافی بجا آرند اگر مرفوع سمیت وقوع داشته باشد از مطالبه و برگشت
بمال خودش گذارند و از خالص اموال خالصه ما موافق همان مبلغ که از و بوصول رسیده بصیغه صلحه بدو اصل سازند
مرفوع فلان لشکری که از غایت دلاوری در کارزارهای مخوف خویش را بر قلب صفوف دشمن زده آثار تجلده
بطوری آورده و لازم بخدمت بکاری بر و در نیو لا بعبادت محمود در معرکه حرب اترک بظان بلاک رفته
به قتل آمد.

توقیع نخست مبلغ پنجاه هزار درهم نقد به هم اقامت ماتم باقیام او رسانند و مرسوم ستم را بر ایشان مقرر دارند
اگر از اولاد و احفاد مانده باشد و آل بخویشان و پیوستگان او اصل سازند.

35 M. - Marzbān i Sifāhān m'uzrat-khwāhān ba-dargah āmadah barā-af i zimmah, i khud az sājir i gunāhān kih bakhān muwākhaz wa mutālab ast d'awi minumūyad wa bar makhāz aznik wa bad bado nisbat midiband az mawābān wa karkunān i khud midanad?

35 T. - Umr i o bawujūb, i bididāh ghair i muwajjah wa nāpasandidāh ast wa chihgūnah m'uzrat i qatīl darbāh i maqtūl bāh huwālat i t'f i khud bāh alah, qatl maqtūl i arbab i uqūl tawānād bād. Intāhā wa hāsīl i in tanqī' i waqf' mutabiq i manūq (1) i ba'ze az ahādīs (2) i tariqah, i ahli Bai' (3) 'alaihissalam ast chunānehūh az Imām i a'imūyah, i amām Amir-ul-mu'minīn 'alaihissalam riwāyat shudāh kih dar bāb i ghulāmeh kih bamūjib i farūdah, i sūhūh i khud shakhsera bāh qatl awardāh bād farūdahān kih "wadh' 'abdu-r-rajūl illā kasaifihū waqtalussayidu wa "yastan-da'ul 'abdu-ijm" ya'ni "āyā nešt ghulām i mand illā mamand i shamshir i o sayidi orā qisās namūdah ghulāmeh mabhūs sāzand wa dar riwāyate bājā, i lafz i "illa kasaifihū" "illa kasaifihū" wā'id ast wa az Hazrat i Imām i nātiq bāhaq Ja'far i Sādiq 'alaihissalam az manqūl ast kih sayidra bājā, i 'abd qisās numūyand walekin ma'mūl i fūqahā būnabar i zāhir i hukm i kitāb (4) Hāsi-saqālatān tā'ah "Amwafu binmāsi" kishāf i in wa chih zāhir ast kih murād az in "mafs" maf i qatīl wa mabhūshīyah (5) nahmīr wa ham chumīn akhbār i muta'addidāh az jumhūr, i riwāyat i Hazrat i Abi Ja'far ast 'alaihissalam kih 'abd i māmūr rā bāh qatl ārand wa sayid i amīr rā mabhūs i 'abdi nigāh dārand wa az rā, i tāwil bar do khabar i sābiq rā bue in wa' ai kaul karāhā and kih murād az in amīr ān ast kih 'adat i o tar in ma'af jari bāshad kih 'abd i khadrāba ighrā (7) wa iljā, i tamām bar qatl i mandum majbūr darad. Dar in sūrat qatl i o būnabar i wujūb i dal' izārah wa fāsād az bilād wa 'ibād bar imām lazīm ast.

35 Q. - The Governor of Isfahan has come to court seeking to excuse himself and claims acquittal from all the crimes on account of which he has been called to answer and held responsible and whatever good or bad is set to his account he attributes it all to his officers and deputies?

35 A. - His excuse is for numerous reasons vain and unsatisfactory. How could any person of sense allow the excuse of a murderer as to his victim, if the murderer should lay the blame of his act upon the instrument with which he did it? End. And the pith of this voracious reply is in conformity with the meaning of some of the Religious Precepts of the Descendants of the Prophet (Peace be on them) Even as was told of that Imām of *Imams of the people*, the Prince of the Faithful (Peace be upon him) Hazrat Ali who pronounced as follows in the case of a slave who according to the order of his master had killed a man "the slave of the man is only like his sword. Slay the master and commit the slave to prison" viz., the slave is nothing but the man's sword as it were. "Execute the master and imprison the slave" (and in one version there come the words, "like his stick" instead of "like his sword") and the following was also attributed to His Holiness the voracious Imām Ja'far i Sādiq (Peace be on him) "Slay the master in place of the slave" but the practice of those learned in the Law is contrary to this and is in accordance with the plain precepts of the Qur'an as God Almighty said "Life for Life" where it is clear that the meaning of this word "Life" is the life of the murderer, the man who actually slew the victim, not the one who gave the order and similar are repeated precepts from all the sayings of His Holiness Abi Ja'far (Peace be on him) thus "Let them slay the slave who got the order and imprison for life, the master who gave it," and the wise have explained these two opinions in the following manner i. e., that the meaning of this word, instigator or commander is this, that his constant habit was such that he would by coaxing and all kinds of cajolery compel his slave to kill men. In such a case the execution of the master would be the bounden duty of the Imām seeing that it was incumbent on him to remove evil and harm from the cities and from the people of God.

[The Khalifah Mohammed Bāqir].

(1) Spoken the saying. (2) Footnotes. (3) Here means, of the house of the Prophet and especially the Imams. (4) The first Imām. (5) The Book, promulgance the Qur'an. (6) One who personally acts in a matter. (7) Instigating.

مرفوع مرزبان صفایان معذرت خواهان بدرگاه آمده برادرش خود از سایر گناهان که بدان موافق و مطابق
است دعوی می نماید و هر آنچه از نیک و بد بدو نسبت می دهند از دست و پا و کار گناهان خود می پندارند
تو قبیح عذر او بوجه عذبه غیر موثر و ناپسندیده است و چگونه معذرت قاتل در باب مقبول به حواله نقل خود
به آله قتل مقبول ارباب مقول تواند بود و آئینی و حاصل این توفیق و قبیح مطابق منطوق بعضی از احادیث طریقه
اہل بیت علیہم السلام است چنانچه از امام ائمہ امام امیر المومنین علیہ السلام روایت شده که در باب غلامی که
بموجب فرموده صاحب خود شخصی را به قتل آورده بود فرمود که قاتل عبد اللہ بن علی الاکسفیه قتل
السید و کتب تودیع العبد للبحر یعنی آیا نیست غلام مرد آلا مانع شمشیر او سید او را قصاص نموده غلام را
محبوس سازند و در روایتی بجای لفظ الاکسفیه الاکصفه وارد است و از حضرت امام بحق نالمق جعفر صادق
علیه السلام نیز منقول است که سید را بجای عبد قصاص نمایند و لیکن معمول فقهاء بنا بر ظاهر حکم کتاب حیث قال
اللہ تعالیٰ النفس بالنفس خلاف این است چنانچه هر است که مراد از این نفس نفس قاتل و مباشر است
نه آفر و همچنین اخبار متعدده از جمله روایات حضرت ابی جعفر است علیہ السلام که عبد مأمور را به قتل آرند و سید او را
محبوس ابدی نگاه دارند و از روی تاویل هر دو خبر سابق را برین معنی حمل کرده اند که مراد ازین امر آنست که عادت
او برین معنی جاری باشد که عبد خود را با اغوا و الجا و تمام بر قتل مردم مجبور دارد و در صورت قتل او بنا بر وجوب دفع
ضرر و فساد از بلا و عیب او بر امام لازم است۔

33 M.—Inkâr i mazhab i fulân sittûdah-sîmâ bah shûh sabab bar zabân i sidq-bayân raftah?

33 T.—An ârûstah-zâhir nikohidah-bâtin khwesh-tan râ ba tahsil i khushmâliyi mâ khushmûd sâkhtah wa qat'an bah itihâsûl i sarmâyah, i khushandî wa razâmandiyi khudâwanî wa maulâ, i mâ bandagân Haq Jalla wa 'alâ nazar na yandâkhtah.

34 M.—Bachih 'illat amr i wâlâ bah isqât i fulân az darjah, i 'aliyâ, i 'adûlat sudûr yâftah?

34 T.—Bamâ rasid kih dar iqâmat i qawâ'id i insân az shûbrâhi qawim i isti'âmat bayaksû inhirâf mijoyad wa dar talqiq i usûl i qazâyâ tarîqah, i ifrât i hamîyat wa 'asabiyyat kih mujib i wafâr i ikhlâ wa iblâm i haqqîq i umûr ast mijoyad.

33 Q.—On what account has the truthful (i. e. of your Majesty) declared that the religion of such and such an apparently excellent man is naught?

33 A.—That outwardly fair-seeming, but inwardly evil one has set himself to please me, he utterly turned away his eyes from the good of living and satisfying Almighty God, the Lord Master of us, His creatures.

34 Q.—On what account has my Lord's command issued to remove such and such a one from lofty rank of the justice seat?

34 A.—It has reached me that in the establishment of the rules of justice he tries to depart from straight road of truth, and in settling the point of decisions he pursues the path of extreme partiality and severity which is a cause of complete comment and of the disguising of the reality of this

مرفوع انکار مذہب فلان مشودہ سیماچو سبب ہر زبان صدق بیان رفتہ۔
توقیع آن آراستہ ظاہر نکو بیدہ باطن خوشنیت را تحصیل خوشنودی ماخوشنو و ساختہ و قطعاً بہ اتصال
سر پایہ خرنودی و رضامندی خداوند و مولای مابندگان حق جل و علی نظر نینداختہ۔
مرفوع بی مامت امیر والابہ استقامت فلان از درجہ علیای مہالت صدور یافتہ۔
توقیع باریہ کہ در اقامت قواعد انصاف از شاہراہ قوم استقامت بکیسو انحراف می جوید و در تحقیق
اصول قضایا طریقہ فسطوحیت و غصبیت کہ موجب و فوراً خفا و ابہام حقانیت امور است
سے پوید۔

nifāq i pādānūt-khwābān kih khud rā khwābūn i dānūt i o xā minamū band chand dufā' itifāq uftād wa in omr i munkar mubarrar rā, i dāl Wazīr i faqīd-ul-misāl 'adon-an nazīr bar sabil i zarb-ul-masāl dar sang i ladām bar zabān rānd (1) kih salūk i in 'azīz kih az dālatat i ahl i zalūat rabi hidāyat wa tariq i tādīq baro maslād ast wa az in rāh khud rā dar silk i mudak i bāzīm munkharat midād bāman az rū, i darastīyi misāl āīnab, i mu'ānab, i bāl i dah-qānūn i in kishwar ast bā tabar i bezamshikān kih bah hangām i ihtiyāj dar man-im i garmā bajīlāt i tahiyāt, i miyūhtāj i zamīstan wa sūir i fusūl dar nigāhtāsh wa ihtirām i ān ihtimām i tamām mabzūl dāstah bakār dararand wa ba'd az farāgh dastah az ān bar āwardah wa rishtah bajā, i ān guzrānidah ba mahāfazāt i tamām az mekhe darawezand wa bāz chūn badān nīvazand shawand az rū, i 'izzat firod āwardah dastah bajā i 'ilāqah nash numāyand wa bah ihtiyāt i bisyār kār farmūyand aknūn chandest kih bā man in shawah m'amāl wa in farāqah, i maslūk mūdārād tā gardān i gardān chihgūnah khirāmad wa kār i rozgār bakujā anjūmad.

"Inmā ilā 'izzin wa mulkin wa inmā ilā zullin wa hulkin."

MUSRA'AT.

Tā dar miyān i khwāstah, i kirdagār chist.

despair; and whensoever by his skill affairs were brought to a happy end, his disloyal enemies would again turn to insinuation and would so shake the chain of doubt in his regard that from this reason the king would cause a man so wise that in the spheres of thought and political action belonging to the office of a Prime Minister he was fit to be the rival of the Great Preceptor (Aristotle) to be loaded like a madman with an iron collar and fettered with chains. In short when these tortuous actions on account of the vicious enmity of the King's evil counsellors, who called themselves his well wishers, happened several times and this atrocious conduct was repeated, that incomparable and unequalled Vazir, by way of citing an adage, when he began to speak let fall from his lips that the conduct of this friend (i.e. the Prince) (upon whom owing to the guidance of bad counsellors the road of goodness and the path of right are closed and hence he thinks himself to be counted on the roll of wise Princes,) is in my respect exactly like a mirror showing the way of the countrymen of these parts with their wood cutting axes, who when they require them in the hot season look after them and take the greatest care of them and use them for the collecting of fuel for the winter and all seasons, and when they have done with them they remove the handle and pass a string in its place and hang them from a peg with the greatest care, and again when they require them cautiously take them down and refix the handle therein instead of the string, and with every care use them for their work.

Now for some time past the Prince treats me in this customary way and takes me by this well trodden road. Let us see how goes this revolving sky and whither will be the upshot of the time!

Whether to honour and power,
Or to disgrace and ruin.

Let us see what is in the counsel of the Almighty!

(1) From: sound.

اتفاق نادر و تنویر این که خود را خواهان دولت او و امی نمیدانند چند دفع اتفاق افتاد و این امر منکر و بی‌رویه و
 وزیر بقیه المثال مدعییم نظیر بسبیل ضرب المثل و رسوق کلام بر زبان راند که سلوک این عسکری که از
 دلالت اهل ضلالت راه هدایت و طریق تحقیق بر و مسدود است و این راه خود را در سلک ملوک عازم
 منفردانید یا من از روی درستی مثال آینه معانی حال و بقایان این کشور است با تبرهیزم شکسته که به بی‌بگام
 استیلا در موبه گرا بکشت تهنه یا محتاج زیستان و سایر فصول و نگاهداشت و احترام آن اهتمام تمام مبدول
 داشته بکار و در آرنده و بعد از فراغ دست از آن بر آورده و رشته بجای آن گذاریده به جافطت تمام از سخی
 در آوریزند و باز چون بدان نیازمند شوند از روی عزت فرود آورده و رشته بجای علاقه نصب نمایند و به احتیاط
 بسیار کار فرمایند اکنون چند است که با من این شیوه ممول و این نظریه سلوک میدهد اما گردان چگونه
 خرد و کار روزگار بجا انجامد اِمَّا اِلَىٰ عِزٍّ مِّثْلِكَ وَ اِمَّا اِلَىٰ ذَلٍّ وَ هَلْ لَّكَ مَصْرَعَةٌ تَدْرِيانِ تَوَاسْتَهُ
 کردگار چیست -

beh az farafān bukhya, i izhār i manzar bar rū, i kār
and iktah kīnah, i nihūlah āshkār wa fitnah, i khuf-
tah, bedār sākhānd wa dar mābān baso muhārabāt
waqā' yāft wa ahli wifāq bi ānkih az abtāl i rijāl
bādand bahukm "Alharbu Sijjālun" gāto ghālib
wa ahyanan maghlūb mishudand wa chūn Yāqūb
Khān dar mabulāh, i amr az wazīr i khwesh basabah i
sāvat i nādānlar-khwāhūn i badandesh kamāl i
tafrīqah, i khatir wa tashwīsh i andeshah dāshat wa bah
tillat i nifāq i mushkō manhūs az hamdastī i ittifāq i
an mardūnah mard i farzānah mahrūm wa māyūs shud
chandan kih 'aqibat az fāt i ghalabah, i tawālihum i
heja az jā dar amādah az in dast Wazīr i sa'adatmand
rā yakchand nazarband wa chand gāh dar bund mah-
būs nigāh dāshat wa bar dafah kih arsa, i jang bar o
tang mishud midānist kih agar pāi o darmiyan nabā-
shad yakbārāh kār az dast mirawad az rū, i jātīrār
bah itlāq i o multajī shudah aimān i ghilāz wa shidād
az itlāq wa itlāq bamiyān miāward wa badin dasfāwez i
matn sarishtah, i ishtidād i wasā'iq wa paimān ba-
dast migirift wa chūn o mutlaqul'inān shudah ba daf'i
hanginūn nāmzad migasht ahli khiblāt bah mujarrad i
istim'āl ism i o ā'innah, i insirūf rū in'itāf dādah bah
wādiyi gumnami wa mūkānni mishitāftand wa har bār
kih kār basardāriyi o bar hasb i dillkhwah bapāyān
mumad digar bārāh haribūn i nādānlar-khwāhī bar
sar i chashmakzani wa tahrik ruftah chandan mubār-
rik i silsilah, i bulgumāniyi o migashtand ki az an
alam khiradmanderā kih dar funūn i tadabir wa
siyāsāt i muta'alliqah bah wizārat sāniyi mu'allim i
awwal misha'at mafūn āsā maghlūl wa musalsal mē-
dāshat mujmalan chūn in hukāt i māharfār bah shāmāt i

the places of splitting [to close which was beyond the
sphere of possibility] opened out on their author,
hopeless and tired of conciliation he adopted the re-
solve to go to war. In fine the parties brought to
the light of day the seam of the revelation of hidden
things and made their hitherto concealed hatred
patent and woke up the fury that had been sleep-
ing, and many battles occurred between them; and
the King's friends, although they were brave men,
according to the old adage "war is like well-buckets,
sometimes were victors and sometimes vanquished,
and since Yakub Khan from the very beginning
owing to the slanders of his evil counsellors and ill-
wishers had completely withdrawn his confidence and
affection from his Vazir and by reason of the enmity
of a few evil men had beyond recall deprived himself
of the help of the co-operation of that brave and wise
man to such a degree that at last from the excess of
overmastering and unjust suspicions the King turned
completely round and hence at one time kept that
good man under surveillance and at another impris-
oned in jail and as often as the plain of War narrow-
ed around the King he would think that unless the
Vazir intervened, affairs would go to ruin at once and
from perplexity becoming desirous of his release, he
used to take solemn and weighty oaths to release him
and restore him to favor and by this strong security
he would take in his hand the thread of firm pledges
and promises and when the Vazir being entirely
freed was appointed to deliver all, the cabal instantly
on hearing his name would turn the rein of devia-
tion and scour off into the jungle of obscurity and

از طرفین بنحیه اطهار مضمر بر روی کار انداخته کتبه نهفته آشکار و قندیه نهفته پیدا ساخته شد و در این بی محاربت
وقوع یافت و اهل وفاق با آنکه از ابطال رجال بودند بحکم الحزب بحال گاهی غالب و احیاناً مغلوب میشد
و چون یعقوب خان در میدان امر از وزیر خویش بسبب سعایت ناد و توخواهان بداندیش کمال تفرقه خاطر و تشویش
اندیشه داشت و به سیاست نفاق مشغول می نمود از بهدشتی اتفاق آن مردانه مرد و فرزانة محروم و مایوس شد چندانکه
عاقبت از فردا غلبه توئی بجایز باد آمده ازین دست وزیر سعادت مندر یکچند نظر بند و چند گاه در بند مجبوس
نگاه داشت و هر دفعه که عرصه جنگ بر دستک میشد میدانست که اگر پای او در میان نباشد یکباره کار از دست
میرود و از روی انتظار به اطلاق او تنبی شده ایمان غلاط و شداد از اطلاق و اعتناق بیانی می آورد و
بدین دست آویز متین سر رشته اشتداد و ثائق و پیمان بدست میگرفت و چون او مطلق العنان شده به دفع
هنگام نامزد میگشت اهل خلاف به مجر و استماع اسم او انحنه انصراف را انعطاف داده به وادی گنای
و ناکامی می شتافتند و هر بار که کار به واری او بر حسب دخواه پایان می آمد دیگر باره حرفیان ناد و توخواه بر سر
چشکر نرفته و تحریک رفته چند آن تحریک سلسله بدگمانی او میگشتند که از آن عالم خروندی را که در فنون تدبیر
و سیاست متعلقه به وزارت ثانی معلم اول می شاست بنحون اسامعول سلسل میداشت مجمل چون چنین کتب نامبارت است

32. Q.—Mavzibân i wilâyat i Hamadân bagamîn i 'adam i zallat az'llat i 'azl i khul bah qasd i istibsar istisfar mawmûyad.

32. A.—Mardân i kâr wa mardumân i 'amaldâr lamanzilah, i dar i harb wa adwât i paikâr and kih bagâbi belâvî hamagî râ dar niyûm jâ dâdah bah istimân i tamîn nigâh darand râ ângâh kih mutaqâziyi mashahat (1) wusq i sawâb (2) bîmd bakâr dar ârand wa badîn masâlah (3) 'ummi râ (4) hamqazâi sakîhi hâl dar sâlat i i'tibâat 'itizâl (5) jâ dâdah dar nikodish i hamgimân (6) firguzâshî mamumâyand, wa dar sârat i zacûat i istimad mus-tazhar (7) wa mustas-mâl sâhlab (8) dar kamâl i ishtimâl i ikrâm (9) wa ihtirâm (10) kâr fermayand wa har do sârat jâi ilâzami (11) shukurguzâr i wa khar-andâst nah nuqâm i 'adam i khushrudî wa shikâyatmandî ast. Intakâ wa nazîr i hûsîl i tanqî'î ma: kûr ast qissah, i dastûr i sâhib tahtîr wa sâhib i khâmah wa shamsûr Mohammad Bat Wazîr i Ya'qûb Khan akhîrîn i wâliyân i Kash-mîr kih zamindârî i ân tarzamin i âsmân-nishân az o bayukadî, i bîdshahî talak-jah khurshed shan mâlik i riqbah, i gardan-kashân Jalâ'uddin Mohammad Akbar Bîdshahî Sahib i qîrân intiqâl yâft wa sarjumlah az ân fu ast kih eloîn ba'd az intihâl i Yûsuf Khan padar i Ya'qûb Khan i mazbûr miâmah, i o wa abûâ, i 'amâ-nesh mu'ammalah az wifâq bah utîq anjamid wa hadan cabah k'âr amârî niz az ijtima' bah illirâq wa shuqq ah-sâ wa khilâl wa shuqq kashid wa madûr i har i heparkâ i o va mudarâ darguzashî wa ma-wâq, i Harq kih raty i ân az iladali dâ'irah, i imkân be'm bul bar ratî farakh gashî nâhar az muwâsât batang and tal far zar i talatîyahî jang raft. Biljûn-

32. Q.—The Ruler of the Country of Hamadan asks for information why he has been shelved from office though he thinks he has not faltered in his duty.

32. A.—Men of action and officials are like weapons of war and tools for fighting, which when not needed men put in their sheaths, and look after them with all care till the time when sound judgment perceives the proper instant and then they bring them out again : and just so according to the need of the time, they let officers rest in the plain of unemploy and take good care of all of them neglecting none, and then, when occasion arises to use them, recalling them and re-investing them with powers and exalting them they entrust them with duties and treat them with honor and reverence ; and both cases are cause for gratitude and happiness and not of dissatisfaction and complaint. End. And the very moral of the gist of this reply is to be found in the history of that wise Prime Minister, master alike of the pen and of the sword, Mohammad Bat Wazîr of Yakub Khan, last of the Rulers of Cashmere, the sovereignty of which noble country passed from him into the hands of the servants of that king of high degree and Sun-like splendor, Lord over the necks of the proud, Jalâl-ud-din Mohammad Akbar the master of good * fortune; and the substance of that is this, that when after the death of Yusuf Khan father of the said Yakub Khan between him and the sons of his uncles things turned from friendship to enmity [and for this reason the gentry also turned from union to disunion and to splitting up and opposition and hatred] and the circumference of his uncompassed doings could not be rectified and

* Born when the stars Zohrah and Mashtarî (Jupiter and Venus) are in conjunction (as is now the case, 6th February 1892. W. G.)

مرفوع مرزبان ولایت همدان بگمان عدم زلفت از غلبت غزل خود بقصد استبصار استفسار بنمایید
 توفیق مردان کار و مردمان عملدار بمنزله آلات حرب و آذونات پیکار اند که بگاف و بیکاری همگی را در
 نیام باداوه به اهتمام تمام نگاهدارند تا آنگاه که متقاضی صلحت وقت ضواب بیند بیکار و دارند و بدین
 شباهت حال را بمقتضای صلاح حال در ساحت استراحت اعتدال جاواوه و زکوة داشت بگمان
 فرو گذاشت نمایند و در صورت ضرورت استعمال مستظهر و استعمال ساخته در کمال اشغال اکر ام و
 اهتمام کار فرمایند و هر دو صورت جای التزام شکرگزاری و خرسندی است نه تقایم عدم نه نشود و
 و شکایتی است استی و تبلیغ حاصل توفیق مذکور است قصه و مقور صاحب تدبیر صاحب نامه و شیر
 محمد رب و برینجه پنهان آخرین و البیان کشمیر که زمینداری آن سرزمین آسمان نشان از و بکار با و شاه
 فلک چاه خورشید شان مالک رقبه گردن کشتان جلال الدین محمد اکبر با و شاه صاحب قران انتقال یافت
 و سه حمله از آن این است که چون بعد از ارتحال یوسف خان پدر یعقوب خان مرور میباید او و اینار اعمامش
 معامله از و فاق به اتفاق انجامید و بدان سبب کار امرای تیر از اجتماع به اقراق و شق العصا و خلاف
 و شقاق کشید و مدار کار بے پرکار و اندر دارا در گذشت و مواقع خرق که رفق آن از احاطه و اثره اسکان
 بیرون بود بر ارفع فراخ گشت ناچار از موااسات تنگ آمده بر سر تهیه جنگ رفت با بجمده

M.—31. Barchib majib farmodalahand kih bar Madshabân i 'Alîshân wâjib ast kih tarabhum bar kâfâh, i mardum'mudm dâstah bâshad wa dar ba'ze az ahân hijâb i eshân shadid nabâshad. Intahâ; wa taqrîr i in marfû' ânost kih 'inâyât i 'âm wa râfat i khâs i mulûk dar taqrîr i husn i sulûk ba 'awân wa khawâs iqtizâ, i ân dârad kih dar hamah hâl derbâr wa dushwâr hijâb nah bâdah gâh gâh hanginânra bah fauz i mâmûl wa rukhsat i wusûl i dargâh ihtisâs bahshand ta bah hukm i wujûb i taswiyah kih muqtazâ, i 'all wa ihsân ast suhûlat i bâr bar ahli qurb wa ba'd yadsân shudah du-hwariyi khurûj wa dukhûl bar hanginân âsân gardad wa râh yâftan i darweshân wa mardum i pareshân bah bisât i qurhi eshân dushwâr wa dîr az kâr nabâshad.

T.—31. Bajibât i ânkah ayân i mardum i bârtalab az dargâhi mulûk hamonâ ru barâh sâkhtan i amân wa amâ i hanginân ast basû, i dushmanân. Intahâ awa tanzih i in ibhâm ân ast kih az jâmb i mulûk abwâb i âsâniyi rukhsat i wusûl i dargâh wa dukhûl i bârgâhi khud bah gâh bâr bar râi muhtajân i bah raf'i hijâb bastan hamonâ kushidan i darhâ i bâjât i 'andm i ajpâh wa raf'iyat tal namûdan rahi'arz i niyâzi khusus i nuhyâ, i dâulat ast bah sâ, i dargâhi â'dâ, i mulk wa millat.

31. Q.—Why has your majesty said that it is proper for mighty kings to have mercy upon all classes and that at times they should lay aside strict privacy. *Ans.* And the meaning of this question is this, that the ordinary graciousness (as well as the special kindness) of kings in the way of meeting with men of all kinds as they ought demands that under all circumstances avoiding delays and strict etiquette kings should from time to time grant special favor to all by fulfilling their hopes and by giving them permission to attend the Court, so that by allowing such equality, which is consonant to justice and mercy, a like facility of access to Darbar should belong to those that are near and to those that are far and the difficulty of going out and coming in should be lightened to all and the approach of Pervoshes and afflicted ones to the carpet of kings should no longer be hard or impossible.

31. A.—For this reason, that to forbid suppliants from the audience chamber of kings verily is to incline the hopes and desires of all towards the king's enemies. *Ans.*

And the explanation of this obscure reply is that for kings to shut the gates of easy access at the time of Durbar in the face of those who desire the removal of the veil of separation, is certainly to open the doors of necessity upon all, both upon the soldier and upon the subject in general, nay it is to point out the road of petitioning, (even on the part of the chief servants of the state) to the audience chamber of the enemies of the country and of religion.

Copy

The Indian King

well done

*Shamshir Khan
of Aitrah
N. D. P. P.*

*The Indian King
Shamshir Khan
of Aitrah
N. D. P. P.*

مرفوع بچیه موجب فرموده اند که برادرشان عالیشان واجب است که ترحم ایشان بر کافیه مردم عموم داشته باشد
و در بعضی از آیینان حجاب ایشان شدید نباشد انتهی و تقریر این مرفوع آنست که عنایت عام و رفتن خاص ملوک
در طریق تن ملوک با عوام و خواص اقتضای آن دارد که در همه حال و در بار و دشوار حجاب نه بوده گاه گاه
بگنان راه فوری ممول و در خدمت وصول درگاه اختصاص بخشند تا به حکم و موجب تسویه که مقتضای عدل
و احسان است سهولت بار برای قرب و بعد یکسان شده دشواری خروج و دخول بر گنان آسان گردد و
راه یافتن درویشان و مردم پریشان به لیاطت قرب ایشان دشوار و دور از کار نباشد.

توضیح بجهت آنکه شیخ مردم بار طلب از درگاه ملوک همانا روبراه ساختن آتانی و آمالی بگنان است بسوی
دشمنان انتهی و توضیح این ابهام آنست که از جانب ملوک ابواب آسانی و سهولت وصول درگاه و دخول
بارگاه خود به گاه یار پیروی محتاجان به رفع حجاب بگنان همانا نشود و در راسته حاجات عموم سپاه
و رعیت بل نمودن راه عرض نیاز خصوص اولیای دولت است بسوی درگاه اعدای ملک و ولایت.

M.—29. Az sabab-i wāguzāshdan i nigāhdāshdan i anlad i zikr-i suāl mi'mun yand. Intabā; yā'ni 'adam-i-pardākī i shaharyār bah shāh-zadagān būwujūd i ist-i-dād wa istihqāq i tarbiyat i khudāshād chumānehih shāy'ān i martabah, ieshān ast jā, i ta'ajjub wa tahaiyur i khair-ande-shān ast. Khāssah firoguzāshd dar man'az mukhlalat wa mul'asharat i 'āmmah, i firomāyagān kih nahi az in amr i nāsibān az hamah beshdar nāguzār i waqt i hād wa darba'ist i 'ahad i istiq-bāl i arbāb i dāulat wa iqbal ast.

T.—29. Tū tajribah, i zamānah namūdah abwāl i roz-gār bāz shīn'and. Intabā; wa tanzīhi in iblām in ast kih malik-zādagānā dar ghair i in būlat tajribah, i muza'wa abwāl i zamān wa zamāniyān rā namūn-māyad wa āzmā'ish i nihān wa āshkār i abnā, i rozgār kih ma'rifat i in 'amūm i ahl i diwal khāssah anūd i mulūk rā baghiyat darkār ast juz bah āmezish i asnāf i mardum wa ittild' bar ikhtilāl i tabā, i haingimān az faqir wa ghani wa za'if wa qawī dast namūdihād.

M.—30. Bāchih mājib fukān muhtashamā bāzāf wa waln i quwat wa qudrat wa sustiyi rā, i wa pastiyi fitrat mansūb dāshdah and wa badin sabab orā ma'khzūd wa mankūb wāguzāshdah.

T.—30. Az in kih qabl az shikwah namūdan bah mā az mā shikāyat ba sū, i Khudā, i ta'ālā bur-dah. Intabā; yā'ni pesh az inkih rāh i istighāsah bah bārgābi mā kushādah az mā shikāyat tumā-yad bah dargābi Khudā, i Azza wa Jal az mā shik-wah, i bewajh namūd wa paidāst kih in gūnah kirdār dā'il i 'ajz wa zu'f i mard wa namūdār i 'adam i ma'rifat i rabi elārah wa shīnāht i rā, i kārast.

29. Q.—It is asked why your majesty has given up the supervision of your royal Sons? End. That is to say, the king's omission to occupy himself with his sons in spite of their claims and God-given right to education from him in a way befitting their rank, is an occasion of unbounded surprise to your well-wishers and more especially so is your majesty's omission to forbid their meeting and having friendly intercourse with low people seeing that the forbidding of this improper thing is above all necessary, owing to the consequences both present and future, in the case of men of wealth and high fortune.

29. A.—In order that by experience they might learn and comprehend the facts of the age. End. And the explanation of this obscure reply is this, that in the absence of this condition, experience of the characters and circumstances of the time and of the men of the time would remain unknown to the Royal Sons, and practical experience of the things, both of those that are concealed and of those that are patent, of the children of the generation (to know which is in the highest degree needful to all men of fortune and especially to king's sons), cannot be acquired except by mingling with all sorts and conditions of men and by knowing their various characters, be they poor or rich, weak or powerful.

30. Q.—Why has your majesty accounted such and such a nobleman as weak and nerveless, feeble in judgment and of poor natural capacity and on this account left him without honour and in evil plight.

30. A.—Because before making his complaint to me he complained of me to Almighty God. End. *i. e.* Before he opened the road of petition in my Court and complained to me for justice he went straight to the throne of the Great and Glorious God and complained causelessly of me and it is obvious that this kind of conduct is a proof of a worn-out and weak mind and a sign of its non-recognition of the road of relief and want of perception of the aspect of things.

مرفوع از سبب و اگر آشتن نگاه داشتن اولاد و ذکر سوال میبایند انتی یعنی عدم پرداخت شهریار بنابران و گان
 با وجود استعداد و اشتقاق تربیت خدا و چنانچه شایان مرتبه ایشان است جای تعجب و تحیر خیر اندیشان است
 خاصه فرو گذاشت در منع از مخالفت و مخالفت عاقله فرومایگان که نمی ازین امر شایان از هر پیشتر ناگزیر
 وقت حال مال و در بار نیست عمارت مقبال ارباب دولت و اقبال است.

توضیح تا تجربه زده نموده احوال بار و زکار باز نشانده انتی و توضیح این اسامی است که ملکه ادگان را در غیر حالات
 تجربه اوضاع و احوال زمان و زمان روانی نماید و آزمائش بنان و آشکارای بنای روزگار که معرفت آن علوم اهل
 دین خاصه اولاد ملوک را بغایت در کارست جزیه آمیزش اصناف مردم و اطلاع بر اختلاف طبایع همگان
 از فتنه و فتنی و ضعیف و قوی دست میدهد.

مرفوع تجریم و جیب فلان مختتم را به ضعف و و هنر قوت و قدرت و هستی را و پستی فطرت منسوب داشته اند و
 بدین سبب او را مخدول و منکوب و اگر داشته

توضیح از اینکه قبل از شکوه نمودن به ما از شکایت به سوی خدا تعالی برده انتی یعنی پیش از آنکه راه استقامت
 به بارگاه ما کشوده از شکایت نماید بدرگاه خدا عز و جل از شکوه بیوجه نمود و پیدا است که اینگونه کردار دلیل
 بر ضعف مرد و نمودار عدم معرفت راه چاره و شناخت رُوس کار است.

26—M. Az ehil-e rāh dar ba'ze az asfūr i'lān wa izhār-i sam'i tawajjuh namūdah bah hech wajh ikhtā' wa isrār i'āfrawā namūdhānd.

26—T. Tā marāsim-i dawlat-khwāhiyi ahāliyi ān sūb wa hawāl-i ziyādah gawlad wa az wāliyān i an huddud darāzdasht-i kamtar rā dīhad.

27—M. Baehib wajh amr-i āliyi nafiz (bar khilāfi sābiq dar barab-i man'i bar-i tūlūn faqih (1) az anjuman-i ma-shawat wa ittilā' bar asrār-i nihuftaniy dawlat natez piziriftah.

27—T. Az in mī kih hawārā bar rā'i khud munsallat sākhtah. Intaba wa tabā'i in ma'ni ān ast kih ehin an behādharā, i herānāra, i bar khilāl-i mamūd-i zāhir maghlūb-i nafs-i qābirah būdah wa muqarrar ast kih in sinf az mardumān i mīwardam kih sultān-i hawā'i tab' bar rā'i khurdagīrā, eshān ghulūb mībāshad barā'inah qarīrdād-i ra'iyat i hamginān khātā wa ghulūb āyud wa bahech wajh salāhi khair andesh i man itwānārā nashūyad.

28—M. Salab-i markamat-i aql-i abad wa suvūghāt-i sarmad bah bar yak az parastārān i khās hawājāt i tawātūr i tū'ān i ān wa jurayān i mersūm i muqarrar chist!

28—T. Tā dar nufūs i hamginān jā, i gīrad kih anūd wa n'qāh i eshānā dar hitāb, i himāyat wa banzab, i ri'āyat khwāhem dāshd. Intabā, ya'nī bar-gāh in daqiqāh, i jalīlah dar mutakhalifāh, i hamah az qarār wāq' istiqrār yābad kih dar hech hāl az bāz-māndagān i eshān ghāfil nakhwāham būd barā'inah az rahguzar i ahwāl i mauwābān wa khweshān i-khwish khātīr i ikhtlās-andesh dast-khush i tashwīsh namīdārand wa wahin i tazalzulā dar bīnā, i sabāt i'āqbat jā, i nadālah andeshahrā az rabān i tafriqāh bar mīārānd.

26 Q.—What is the reason that on some of your Majesty's marches notice of the intended direction has been publicly proclaimed and you have in no wise approved any concealment in the case?

26 A.—In order that the whole body of officials of that region and of its environs may the more busy themselves in the loyal fulfilment of their duties and that less oppression may occur on the part of the rulers of those places.

27 Q.—What is the reason that (contrary to former custom) your majesty's high and potent order has issued to forbid the entrance of such and such a learned doctor into the secret council of state (lit. council of deliberation and intelligence respecting the important secrets of the state).

27 A.—For this reason viz., that he has given his mind over to the dominion of his passions. End.

And the explanation of this answer is this, that the King has given this order because that foolish "simulur man of virtue" contrary to outward appearance has become the slave of his overmastering passions and it is certain that the opinions of all men of this unworthy sort who let their passions lord it over their vicious souls are wrong as is universally admitted and in no case does their friendly counsel deserve confidence.

28 Q.—What is the reason that your majesty grants to each of your private servants perpetual jagirs and subsistence lands, notwithstanding your repeated gifts to them of all sorts and although they have fixed stipends

28 A.—So that it may be impressed on the minds of all of them that we shall keep their children and orphans in the house of help and in the place of kindness. End. namely that when this delicate matter shall be firmly fixed in the brains of all, viz., that in no case shall we be unmindful of those they leave behind them then certainly they will no longer allow their affectionate hearts to be overwhelmed by care in providing for the subsistence of their children and dependents and will allow no loosening and shaking in the foundations of their firm confidence in us and will redeem their minds which were pledged to anxiety.

[illegible]

و شمع از این رو که پادشاه برای خود سلسله ساخته اندیشی و تئیس این منی آن است که چون آن بهیود و راهبه
بیرون آید می بیند و در آن سلسله و تئیس قاهره بوده و متعجب است که این صفت از مردمان نامرود
که سلطان برای شمع برای خود کرده که ای ایشان غایب می باشد هر آنکه قرار داد و تئیس پنهان خطا و غلط آید
چون و تئیس پنهان می باشد و تئیس پنهان را نه شاید.

و قوت از تمام عام و جوان

نہیں ہوتا تو اس پر کمالی جانیں کبیر کہ اولاد و عقارب ایشان را در حیلہ حمایت و عوزہ رعایت خواہیم داشتند
یعنی ہر گاہ این دقیقہ جلیلہ و تحقیقہ ہمہ از قرار واقع استقرار یابد کہ در هیچ حال از باز ماندگان ایشان مافل
خواہم بود ہر آئینہ از رنگہ را احوال منسوبان و خوشیان خویش خاطر اخص اندیش و خوش تشویش نمیدارد و در
تزلزل را در بنائے ثبات عقیدت چاہئے نہ دادہ اندیشہ را از ہن تفرقہ پرستے آرد۔

23 M.—Mújib i taftísh, i shaharyár az kúh i har chiz wa asl i haqlat i har kár chist.

23 T.—Natíjah, i káwsh i 'umúq i umúr ínost kih ní wa eshán tá háshem bah tasarruf wa taqallub haq bahar sú kih munqalib gardad bigardem. Intahá wa tanzíhi 'ín tanqí' áu ast kih wusúl i 'asar i ghaureasiyi bádsháh, i dadgar ba'usúl i umúr mújib i tamíz i haqlat kamá huwa haqqihú az máhiyat i bátil kamá hiya ast wa samrah, i 'ín tahtíq áuast kih naqbust khud bar wafq i 'ilm i khud barásti wa durásti 'amal namáyad wa ra'iyat rá ba raghubat yá ba íkráh bar mutába'at i 'asár i haq dáshtah, bar áu sábit qadam sázad chandánkih hamagí dar hamah gáh bamáil i haq mál, báhshand wa az taqallub bah jánib i bátil ijtináb namádash az pairawiyi haq sar burnatáband.

24—M. Qillat i w'adah, i malik bá wujúd i kasrat i 'atá ba mújib i kudámán 'illat ast.

24—T. Bádsháhi sáhib i khizánah, i kih orá az hech kas khauf wa az hech já rajá naháshad báyad kih w'adah kam kamad wa 'atá bisyár namáyad. Intahá, y'aní sazawár i rubah, i bádsháhán i sáhib-iqtidár áuast kih kam w'adah wa bisyár-'atá báshand chih tajwíz dádan i wu'úd dar súrat i 'adam i asbál i dáhish filhál mibáshad báwujúd i umed i husál dar 'adel i istiqbál yá hmu i mawán' i jád wa 'ín har do ma'ní dar súrat i istiqbál i shaharyáran wa istihzá i 'uddat wa álah, i daulat wa iqbal i eshán mafqúd bal-kih munfana'-al-wujúd ast.

25—M. Bachih wajh samt i maqsadrá dar jumlagí lashkar-kashihá wa nahzathá az hamagí wa'tamadán nihutlah midárand.

25—T. Bajihat i ánikh máddah, i khauf wa rajá dar hamagí atá' wa arjá az jamí' i wujúh wa jihát ziyádah gardad.

23. Q.—What is the reason that the King enquires into the essence of every thing and into the real truth of each matter?

23 A.—The result of digging into the depth of things is this, that by altering and correcting our views, we and our subjects, as long as we live may turn our eyes whithersoever the truth turns. End.

The explanation of this reply is this, that the result of the meditations of just Kings on the essential principles of things is the means by which they are able perfectly to discriminate between truth and that which is essentially untrue and the fruit of this study is firstly that the King himself by reason of his own knowledge acts rightly and truly and next that setting his subjects, with or without their good pleasure, upon following the track of truth he confirms their footing thereon so that all men at all times should be lovers of truth and refraining from diverging to folly should never turn away their faces from following after right.

24 Q.—What is the reason that the King promises so little though he gives so much?

24 A.—A wealthy king who fears no one and hopes nothing ought to promise little and give much. End: that is to say it befits the dignity of mighty Kings that they should be small promisers but great performers, for to prefer to make promises either happens when the means of giving are not immediately present though they may be expected in the future, or else when there is some ground of fear which restrains the act of giving. Now neither of these two cases is to be seen (Nay both of them are non-existent) in the instance of firmly seated monarchs possessed of wealth and the means of fortune and prosperity.

25 Q.—Why does your majesty conceal from all your trusted servants the direction fixed on for all your marches and encampments?

25 A.—In order that fear and hope may by all means be increased in all quarters and in all directions.

مرفوع موجب تقیض شهریار از کینه هر چیز و اصل و تحقیق هر کار چیست -

توقیع نتیجه کاوش عمیق امور نیست که ما و ایشان تا یا شیم به تصرف و تملک حق هر سو که تملک گردد
استی و توقیع این توقیع آن است که وصول از غوررسی بادشاه دادگر باصول امور موجب تمیز حقیقت است
هوش از ماهیت باطل کماهی است و مکر این تحقیق آنست که نخست خود بروقی علم خود برستی و درستی
عمل نماید و در حقیقت را به رغبت یا کراه برتابد تا این دشت بران نایت قدم سازد و چند انگشتی در هر گاه
بمیل حق نائل باشد و از تملک به بهر چنانچه باطل اجتناب نموده از پیروی حق سرپیچانند -

مرفوع قنات و عده ملک با بهر که شربت و ملا بهر چه که این علت است -

توقیع بادشاه به صاحب خزانة که او را از هیچکس خوشتر و از هیچ جایجا باشد باید که وعده کم کند و عطا بسیار نماید
نیفته سزاوارتر و شایان صاحب اقتدار آنست که کم وعده و بسیار عطا باشد چه بخیر و اول و عفو و در صورت

عدم سیاست و تشریف احوال می باشد با وجود امید وصول و بعد استقبال یا بهیم جوانی خود و این هر دو منی

در صورت استقلال شهریاران و استحصالی عدت و آله و ولت و اقبال ایشان بقوه بلکه تمنع الوجوه است -

مرفوع بجهت مقصد را در جللی لشکر کشیها و نهضت با انگشتان نهفته میدارند -

توقیع بجهت آنکه ماده خوف و رجا در هر یکی اطراف و از جاز جمیع وجوه و جهات زیاده گردد -

20 M.—Bahrmún sálári sipáhi khás sawáriyi shaharyárrú dar mankib i qatli inkár i bisyár minmáýad ebih bazarúrd zahirast kih dar am-ál i in sárat az khubsi bátni dún-manishán i badkesh bahoch wajh emín wa mutamáín batakún búl.

20 T.—Chún 'umúm i 'adl wa shumál i ihsán bilkhásvat dost wa dushman ró yaksán minmáýad báýad kih khátir i bil-andosh i 'amnah'i auhiyá, i daut [khássah Bahrmún] ba-ababi khutár i (1) ihtimáli khatar i (2) ghadr wa kad i badandoshán az qaid i khíyál i pareshán bar áýad.

21 M.—Dar ma'ríz (3) i bayán i haqá, iq bar zabán i haqá, iq-bayán raftah kih har án kih batakángari wa tuwáná, iýi khwoshitan bar mulúk mubábat numáýad hamíná naf i khutrá bazor wa zar 'arzab, i halák wa nuhbah, i khatar sághtah báshad.

21 T.—Chih bayek harf i mulúk in sih amri shigart y'ani nafs wa mál wa quwat bama'ríz i talaf daráýad.

22 M.—Mutawalliyi khazáin i, 'amirah, i jam' i mu'allá b'arz i wálí mífásáad kih dar in wilá farti iýhrábat wa 'atíyát i mutawáfiqah kih bar awá, il i darjah, i isráf ishráf dárud istlá, i aksar i khiráf i mamálik i masá'nah namúd ehandánkih kár badán had kashídah kih ganj khánahá, i derínah kih az mulúk i máziyah wa aaminah, i kháliyah báz mándah kháfi gardad.

22 T.—Khazáin i sakátu i dádpeshah, i dikhsh-án dar hoch háli az bahh-bishi pur kháli nagardad ebih sartásar i getí bamanzilah, i bayút i amwál i básháhán i 'álíshán ast wa sálári ra'ýá wa barýá dar martabah, i ganjáran i eshán.

20. Q.—Bahrmún, commandant of the Body-guard, much disapproves of your riding abroad with a small retinue, since certainly it is plain that in such circumstances one cannot in any wise feel secure and safe from the secret villainy of low scoundrels.

20. A.—Since the universality of my justice and the equal dispensing of my favor have the special quality of making foes into friends (lit; making them alike) it behoves that all the loyal hearts of my servants (especially Bahrmun) should come out of the prison of wrong imaginations due to their permitting the entrance of fears of turbulence and of the knavish tricks of the evil minded.

21. Q.—In the place where the reality of things is explained this word fell from your Majesty's verity-revealing tongue that every one who by his wealth and might should emulate kings of a truth by that very wealth and mightiness makes a gift of his soul to death and gives it as a prey to terror.

21. A.—Yes, for by one word of Kings these three excellent things come into the place of ruin, viz., Life, Estate, Power.

22. Q.—The superintendent of the full Treasuries of your Majesty represents to your Majesty, that in these days the magnitude of the royal expenditure and abundant largess, which has surpassed the very highest degree of extravagance has absorbed many sources of income of the countries under your Majesty's dominion, so that the matter has come to this length that the ancient Treasuries which had come down from past kings and former times are becoming empty.

22. A.—The treasuries of just and generous kings do not in any wise become empty from the largeness of their largesses, for the whole world is as it were the treasure house of mighty kings and all the subjects and peoples are their treasurers.

مرفوع بهرمون سالار سپاه خاص سواری شهریار را در موکب قلیل انکار بسیاری نماید چه بضرورت ظاهر
است که در اشغال این صورت از غیث باطن و در نشان بکیش هیچ وجه امین و مطمئن نتوان بود -
توفیق چون عموم عدل و شمول احسان با نجا حیثیت دوست و دشمن را یکسان بینماید باید که خاطر به اندیش
حانه اولیاء دولت خاصه بهرمون بسبب ظهور احتمال خطر غدیر و کید بداندیشان از قید خیال پریشان برآید -
مرفوع در معرض بیان حقائق بر زبان حقائق بیان رفته که هر آنکه توانگری و توانائی خویش بر ملوک
مباهات نماید همانا نفس خود را بر روز و زر عرضه هلاک و تهیه خطر ساخته باشد -
توفیق چه بکیرف ملک این سه امر شگرت یعنی نفس و مال و قوت بمعرض تلف درآید -
مرفوع تنولی خسران عامه جمع معنی بمعرض والامی رساند که درین و لافراط اخراجات و
عطیات متوافره که بر ادامل درجه اسراف اشرف دارد استیفای اکثر خراج ممالک معصونه ننمود چندانکه کار
بر آنی کشیده که گنج خانهای دیرینه که از ملوک ماضیه و از منته خالیه بازمانده خالی گردد -
توفیق خزان سلاطین داد پیشه و هوش آمین در پنج حالی از بخشش پر خالی نه گردد و چه همراستای گیتی بمنزله
بیعت احوال پادشاهان عالیشان ست و سایر رعایا و برابرا در مرتبه گنجوران ایشان -

17 M.—Sipahbad i Khurāsān istidlā' i sabab i 'azl i fulān az mansab i qahrmānī y'anī qiyām ba-mulhimāt i kārkhānagāt i khāssah mīnūmāyad.

17 T.—Mujib i in amr i wājib khiyāmatest kih dar haqq i jam'e az ahl i istihqāq kih ba wasūlat i ihqāq i mā'ishrāt i kullī bar istidlā' i juz' az huqūq i khud xāftah bādand rawā dāshd wa az in rā khabal i naqs dar adā'i da'ia i zimmat i dāulat i mā'ad zalal i naqz dar binā'i dīn wa millat i khabal rāh dādah wa paidāst kih qahrmān i sūriq bū'is i isābat i (1) 'aib wa shāin (2) hajmāl i khasā't wa kamāl i fazā'il i bādshāh bāshad

18 M.—Mablagh i infāq wa'itā'i Dādweh wakīl i kharj i sarkār i khāssah i khisrawī az marsūm i muqarrariyi o baghāyat ziyādast chandān kih miftawān guft kih berūn az andāzah-i 'ādast.

18 T.—Dar sūratī kih āb az nahr i jā'ī bāz dārand agar jābāj dar majāriyi i ān nadawal wa rutūbat i qulūl bū'ī namūnad barājūnah wujūhi mas'arif i o kih bazu'm i mudā'i'yān az machkūlīsh fāzil ast khānat-est be'andāzah wa bid'ate fāzah wa illā zawā'id i marsūm i o barāsm i (3) mā'ī wa majrā'o mustamir jārist.

19 M.—Az jumlah, i ahl i zimmat kih dar panāhi in dargāh and jam'e (4) kasr rā basabab i kamiyābiyi ashāh i malūsh pāreshāniyi bisyār daryāftah wa ziq i tarf i rozguziri sāhat i rihlat rā bar hamginān nek tang giriftah.

19 T.—Hamginān jam'i pāreshān rā bakifiyāt i azīyāt i saimā wa garmā ri'āyat wa himūyāt namāyand wa basabukbāriyi fānat wa igmāsat mā'ūmat i (5) girānjāniyi khulūsh, i (6) zahiri wa bā'iniyi jā' wa 'ayāni az eshān marfū' dārand.

17 Q.—The Military Chief of Khurāsān desires to know the cause of the exclusion of such an one from the dignity of office, that is from presiding over the difficult business of the Royal Household.

17 A.—The reason of this proper order was the roguery which he practised in respect of a group of persons who by my just orders had obtained the high honor of receiving in full a part of their former rights, and in this way he opened the road to this mischief that there was deficiency in the discharge of the debt due by me and also to this other harm, viz, to the destruction of the foundation of his religion, and it is plain that a governor who is a robber is the cause of hideous evil arising in all the beauties and perfections of the Prince himself.

18 Q.—The expenditure and largesses of Dādweh, Superintendent of the Royal Privy List much exceed his fixed allowances, so much so indeed that we can avouch that they exceed his ordinary habits.

18 A.—If when the water is cut off from a flowing canal a little water or moisture is not still to be seen here and there in places then certainly his expenditure (which his accusers suspect to exceed his income) is unbounded dishonesty and fresh crime. But if otherwise then the excess of his expenditure over his income happens as in the past and like a perpetual fountain.

19 Q.—Among the defaulters who have found asylum under your Majesty, there is a considerable number of men who owing to inability to gain a livelihood have made acquaintance with extreme misery and the smallness of the means of their subsistence has greatly narrowed the plain of comfort for all of them.

19 A.—Let them show kindness and aid to all that company of afflicted ones, and save them from the torment of cold and heat, and by the load-lightening of help and of justice put far away from them that life-wearing trouble that flows from the union of the external pain of nakedness and the internal pangs of hunger.

(1) The arrival. (2) Deformity. (3) According to the custom of. (4) Note the yāz wāhlat—A large company. (5) Trouble. (6) Mingled.

مرفوع سپید خراسان استطلاع سبب عزل فلان از منصب قهرمانی یعنی قیام بهمت کارخانجات
خاصه می نماید.

توضیح موجب این امر واجب خیانتی است که در حق جمعی از اهل استحقاق که بواسطه استحقاق ما اثر
کلی بر استیفاء بزروی از حقوق خود یافته بودند و داشت و ازین رو خلل نقص و ادای دین دست دولت
بل زلل نقص و زنجار دین و ملت خود راه داده و پیدا است که قهرمان سارق باعث اصابه عیب و
شین ببال خصائل و کمال فتنائل بادشاه باشد.

مرفوع بملت اتفاق و اعطای داد و بیه وکیل خسیر رج سرکار خاصه خسروی از مرسوم مقرر می او بغایت
زیادست چند آنکه می توان گفت که بیرون از اندازه عادت است.

توضیح در صورتیکه آب از هر جاری باز دارند اگر جای مجاری آن مداومت و رطوبت قلیل باقی نماند هر آینه
و جوه مسافرت با او که بر نعم عیان از مدخلش فاضل است خیانتی است بی اندازه و بدعتی تازه و لازمه
مرسوم او بر رسم ما نیست و مجرای مستمر جاریست.

مرفوع از جمله اهل دمت که در پناه این درگاه اند جمعی کثیر را بسبب کمیابی اسباب معاش پریشانی بسیار یافته
و ضیق طریق روزگاری ساحت راحت را بر بهنگان نیک تنگ گرفته.

توضیح بنگی آن جمع پریشان را بکفایت ادیت سرا و اگر رعایت و حمایت ننهند و بسبب کاری اعانت و اعانت
مؤنت اگر آن جانی خلطه ظاهری و باطنی جوع و معریانی از ایشان مرفوع دارند.

11 M.—Khwān sālār mīpindārād kih az hamagī at'mah wa ashribah mehbīh malikrā badān khwābīsh i manīsh ziyādah ast khwesh rē az ān hosh bāz mī dārād.

14 T.—Sazāwār i khiradmand ān ast kih khwesh-tarrī az ifrat i māl hamagghūb i taba' nigūhdārād ta az mūdāwa badānchih maktūhī tab'iat ast benīyaz gardād.

15 M.—Falan az mizād rishraf sijillo ba'ism i aslāf i khud bar rasn i itā, i chhar bazar dīnār sūlyū-nabā' ābad az dīwān i 'atā, i kat-khisrawī izhār namū-dah mīnūmayād kih az dawāxīn i ābā, i malik bar tabaq i in mī-sāl i nūq sūl-dah, i inza qat'an az ham nagnastah wa az aghaz i jahūs i maimūn tā aknūn sarīsh-tah, i mimmād i mūqtā' i sarmed bah inqitā' (1) pāwastah.

15 T.—Pacmūn i nāfīz bah tanfīz i in mī-sāl i jāwel-jūntīsāl ishlā yūfī tā mugur abnū, i sa'ūdalyār i ma bīnū, i kar bar in malūn mībadah az inqiyāt i awāmīr i (2) ābā, i khud jhā nah mūmayānd.

16 M.—Dar in wilā amr i wālā, i shaharyār sudār yāfah kih bajilāt i tanfīyāt i amr i (3) siyāsūt i ashār wa pashānīyī shahar wa diyār mardo mu'āmalah-faham kārkhān jhūnīyār namūdah haqīqat i orā wā'adē dāruqd aknūn hamagī ma'edum i rozgārdidāh fulān sūl-dah Dmard i azmūdah rā pasandidāh, i tasad-di'ī shahmagī mīdāmand.

16 T.—Kārgozār i in shaghal i nāzokrā az chhār amr i kamīyāb nāgozār wa nāchār ast auwal dushmanīyī bīzzāt bah ashār do, umm rasā'iyī tab' bah ghaur i har amr wa kāwīsh i kunh, i haqīqat i har kār se, um mīhāyat i shūddat i zātī wa durushtāyī tab' bar mardum i sitāngār chhārūm narmī wa tangdīlīyī jībīllī bar za'ifān i nazār wa zabardastān i kamūzār wa in ārmidāh mard i sanjīdah shā'istūb, i kārpārāzāyī dīgar ashghāl i sarkār ast nah in amr i dushwār.

14 Q.—The *chef de cuisine* thinks that your Majesty specially refrains from partaking of those foods and drinks which are specially pleasing to your Royal palate.

14 A.—It is the part of a wise man to restrain himself from over-indulging his inclination for that which pleases his taste so that he may not need to use a remedy which is disagreeable to his taste.

15 Q.—A certain one of good family shows a rescript in the name of his ancestors, to the effect that four thousand dinars yearly, should always be paid to them from the Royal Pension Office and says that from the offices of your royal ancestors in accordance with this authoritative order the links of the chain of continuousness have never at all been sundered, but that from the commencement of your auspicious accession till now, the long thread of this perpetual grant has been broken.

15 A.—My valid order has issued to enforce this perpetually to be obeyed grant, so perchance my worthy sons basing their conduct on this (i. e. imitating my example) will not refuse to fulfil the orders of their ancestors.

16 Q.—In these days the high command of the king has issued, that a person of understanding and action should be selected for the duties of guardian of the city and its precincts and for the repression of bad characters and that the facts about him should be reported to your Majesty, so now all the men of experience consider such and such an one who is experienced and well spoken of worthy of being charged with the office of City Magistrate (Head of Police).

16 A.—The man to perform this delicate business absolutely requires four rare things. Firstly personal animosity against transgressors, secondly, the faculty of concentrating the attention and reflecting on every point and of digging down to the root of everything to know its truth, thirdly, a natural harshness and severity of temper towards oppressors, fourthly tenderness and a natural soft-heartedness towards the weak and famished and towards the strong also who are inoffensive. Now this calm and equable-tempered man is fit to be entrusted with other public affairs but not with this difficult matter.

(1) Lit. —Has been joined to breaking. (2) Plural of amr (order.) (3) The office. (4) Praised,

^{۱۲} مرفوع بنوان سالار می پندارد که از همگی اطعمه و اشربه آنچه ملک را بدان خواهش بیش زیاده است خویش را از آن بیش باز می دارد.

^{۱۳} توقیع سزاوار خردمند آنست که خوشتن را از افراط میل به مرغوب طبع نگاهدارد تا زما و ابد آنچه مکره طبیعت است بی نیاز گردد.

^{۱۴} مرفوع فلان از نزاد اشرف بجلی به اسم اسلاف خود بر رسم اعطاء چهار هزار دینار سالیانه ابدی از دیوان عطا گیرنده وی اظهار نموده می نماید که از دو این آباء ملک بر طبق این مثال ناطق سلسله ایضا قطعاً از هم نگسته و از آغاز بلاوس میون تا اکنون سر رشته نمند این اقطاع سرمد به انقطاع پیوسته.

^{۱۵} توقیع فرمان ناقده بتفید این مثال جاوید امثال اصدایافت تا گزینای سعادت یار مانبای کار برین مبنی نهاده از انقیاد و امر آبابی خود امانه نمایند.

^{۱۶} مرفوع درینولا امروالای شهریار صدور یافته که بجهت تولید امریست اشرا و پاسبانی شهر و دیار مردی عالم کاروان خستیار نموده حقیقت اورا معروض دارند اکنون همگی مردم روزگار دیده فلان ستوده مرد و از نموده را پسندیده تصدی شغلی می دانند.

^{۱۷} توقیع کار گزار این شغل نازک را از چهار امر کیاب ناگزیر و ناچار است اول دشمنی بالذات به اشرا و دوم رسائی طبع به غوب هر امر و کاوش گنه حقیقت هر کار ستوم نهایت شدت ذاتی و درشتی طبع بر مردم سم کار چهارم نرمی و نملکی بیلی به ضعیفان زار و زرد شان کم از او این آرمیده هر و سنجیده شائسته کار پردازی دیگر شغال سر کار است نه این امر و شوا

10. M.—*Shurohe az tars-áyan* (1) *kih dar libís i tamal-luq wa chápúst badín dargáh panah áwardah and haz'um i aksar munháyan ba khahargúni wa jástúsi mutfaham and.*

10. A.—*Har án kihaz tughyán i* (2) *buráz i mádlah, i 'syán i ziyá lah ba'hyab, i 'adandesú wa 'tirahda-rúni bar rú-i kár náyafganad wa ibráz i 'adawat i batiní nakunad 'upbat i zahiriyi mi bado baz nazar-dad.*

11. M.—*Fulan mard az zumrah, i ra'áyi wájib-ul-ráyat az mura-addiyi khizmah, i infaq* (3) *dar báb-i sál i juzwe kih barasm i silah ba'ism i o az dargáh raqam shudah wa az derzál biz dar háyiz i tákhir nigah-dáshlah shikáyat i kulbi dárad.*

11. T.—*An bemoranwatrá batádib i in máyah* (4) *ibmál imháli ramálus nadíhand rá dar hamín mafas dárah, i khisrawi rá kih dar haqiqat 'atá i Hazrat i Haq ast* (jalla shánuhá) *chumanchih haq i 'atost bado rasamand.*

12. M.—*Az chih ráh mure bahirmán i fulán az sa'údat i qurb i dargáh sálir shudah.*

12. T.—*Darín wilá khatiyah i kubrái 'amúd az khunf i janáb i kibriyá i wa naumedi az hulf i ra'úf i haqiq* (jalla shánuhá) *kih nishán i mahjuri az án dargáhi wáíst az o bah zubúr paiwastah.*

13. M.—*Jam' o az ahal i rá i khirad-ará, i* (5) *dargáh dar báb-i mail i shaharyár ba istimá, i jumlah, i sukhanán i hamaláh, i aqlbár wa naqalah, i asrér i merdum inkár i bisyúr dárand balkih ráh yáftam i in gurohi 'ah-puzboh rá dar pairáman i bisát i qurb* (6) *bagháyat dúr az kár míshamúrand.*

13. T.—*In tá'áfah bawanziláh, i madákhil i raush-nái and bamanázil i muzlimah wa sadd i raushan i khánah, i kih raushan nabáshad báwujúd i ihtááj baranshnái hamáná nízad i khiradmand wajhe dúnish-pusand nadáshlah báshad.*

10. Q.—A company of ^{Fireworshippers} *Pirworshippers*, who by using the garb of flattery and adulation, have found shelter in this place are suspected by many of our reporters to be spies.

10. A.—He who has not shown the seam of black-hearted malice on the face of his work, by the visible abundance of his crimes, and has not made disclosure of his secret hatred of us, upon him visible punishment on our part will not descend.

11. Q.—A certain one of your subjects worthy of clemency makes great complaint of an official of the largest department in the matter of sending him a small sum that by way of gift had been granted in his favor by your Majesty and again for a long time has been kept in the house of delay.

11. A.—In correction of such gross delay let them not give that merciless one space to breathe, till the Royal Bounty which in reality is the Bounty of God Almighty (great is His glory) be instantly paid to the grantee, as it ought to be paid.

12. Q.—Why has the order issued to exclude such and such a one from the blessedness of the Royal presence?

12. A.—In these days a terrible crime evincing want of fear of the Lord God and contempt of the goodness of the true giver of all good (great is His glory), has been committed by him and this is a mark of his separation from the fellowship of the Most High.

13. Q.—One set of your Majesty's wise Counsellors are greatly opposed to your Majesty's inclination, to listen to all the words of the reporters of news and repeaters of men's secrets, nay! they even deem it very far from useful to admit that knot of fault-finders to the proximity of the Royal carpet.

13. A.—These men (informers) are like light-passages in dark houses and to close the windows of a house that needs light and has none in the opinion of a wise man, certainly has no satisfactory reason.

(1) Two meanings are given to this word *Nasáhi*, (Christians) and a cordly Fireworshippers. (2) *Lit.*—From the abundance of the appearing of the essence of his numerous crimes. (3) *Gift.* (4) *Lit.*—This degree of delay. (5) *Lit.*—Adorning wisdom. (6) The carpet of proximity.

مرفوع گروهی از ترسیان که در لباس ملق و چالپوسی بدین درگاه پناه آورده اند بر عم اکثر نهیان بجز گیرند
و جاسوسی ششم اند.

تو قیچ هر آنکه از طغیان بروز ماوه عیبیان زیاده بخیه بداندیشی و تیره درونی بر روی کار نیکنند و ایراز عداوت
باطنی نکن عفتوبت ظاهری مابد و باز نگرود.

مرفوع فلان مرد از زمره رعایای واجب الرعایت از مقصدی خزانة اتفاق در باب ایصال جزوی
که بر ستم صلیه با ستم او از درگاه رقم شده و از درگاه باز در خیر تاخیر گاه داشته شکایت کلی دارد.

تو قیچ آن بیروت را بنا و یب این مایه ایهال امهال تنفس دهند تا در همان نفس داوه خسروی را که در حقیقت
عطا بر حضرت حق ست جل شانہ چنانچه حق عطاست بدورسانند.

مرفوع آنچه را نامر بخرمان فلان از سعادت قرب درگاه صادر شده.

تو قیچ درینو لایطمه کبرای اینی از خوف جناب کبرائی و نویسی از لطف رؤف حقیقی جل شانہ که نشان
مجوی از ان درگاه والا ست ازوبه ظهور پیوسته.

مرفوع جمعی از اهل رای خرد آرای درگاه و باب میل شهریار با ستماع جمله سخنان حمله اخبار و نقله اسرار مردم

اینکار بسیار دارند بلکه راه یافتن این گروه عیب پژوه را در پیرامن بساط قرب بغایت دور از کار می شمارند.

تو قیچ این طائفه بمنزله داخل روشنائی اند بمنازل منظره و سب در زن خانه که روشن نباشد با وجود احتیاج

بر روشنائی همانا نزد خردمند و جوی دانش پسند داشته باشد.

8. M.—Khizān i khazān i khās m'arūz nūḡārad
kih az fard i ita wa intāq i khisrawī i khtilālī, kollī
dar us-ḡl i jam, 'iyat i buyūt i anwāl rūh yāftah.

8. P.—Khudā muwaḡfir i mālast nah buḡhal i to
'adl jāmi' ast nah juzwīyi himmat i to mā mustaghni-
em az i'ānat i to az nū furman ast wa bar shoma fur-
mābani (intabā kalamuhū) taqrīr i 'in taqī' ānast kih
'atīyah, i kubā, i janāb i (1) kibriyāi mujīb i taufīr wa
takṣīr i khazān i malūk a-t na wufūr i buḡhal wa
imsāk i ganjūr wa 'adl i 'an wa ihsān i lām i shaharyārūn
farham arīndah, i dīnār wa dirham ast nah juzwīyi (2)
khirad wa kotāhiyi himam i parastār u wa elāh 'in-
āyat i hazrat i ghaniyi maghmī (3) jalla shānuhā sā'ir i
dadgarān rā az masīhat i digarān dar umūr i khair
mustaghni sāltah harā'īnah az mūst amr baishā-
'at i mujibāt i 'adl wa ihsān wa bar mardumān bazi i
ita'at wa burdan i farmān.

9. M.—Hamāward nāzīr i 'amwāl i 'amūd i Pāris
bah dargāh nawish-tah kih 'amūd i Ahwāz dar sāl i bist
wa muḡm i julūs dolārah basht-bazār dirham wa
kasre ziyādah bar māl i wājibi hamah sāl az mahāl
tahsīl kardah wa hamgīrā dar khizānah, i 'amūrah
furod āwardah.

9. P.—Tawāmiyi anwāl i mazkūrah-rā az khizān-
ah, i khās bah sā'ir i mahāl i mazbūrah naql namūdah
be hāl (4) wa māl (5) bar khunāwandān ānā az taqīr
wa ghani wa za'if wa qawī rad namāvand chih taufīr i
khazā, in ba anwāl i ra'īyā har mujīb i nāwājib ba
manzilah, i andūhan i hām i manāzil ast baḡhāk wa
bandan i asās i chār dīwār i ānā. Intabā, in mānī bi'ā-
mībi dar alādīs i māsūrah mazlūr ast wa 'arīf i mā'arīf i
baqīqī wa majāzī Shaiḡh Musliḡuddin i Sa'dīyi, Shī-
razi 'in durrab, i taḡhīrahā kih Wāṣitat-ul-aql i (6)
sūdūr i hār mīshāyad badīn gūnah 'aql namūdah
anāj kih farmūdah.

{ Az ra'iyat Shāhe kih māyah rahād.
Fard {
{ Pāi dīwār kand o bām andōl.

8. Q.—The Treasurer of the private Treasuries
reports that in consequence of the enormous expendi-
ture and largess-giving of your Majesty great loss
occurs in the rules for accumulation in the Treasuries.

8. A.—Almighty God is the increaser of wealth
and not thy avarice. Justice is the enricher and
not thy liteness of spirit. We do not stand in
need of thy aid. Ours it is to command, thine to
obey; (end of his reply):—the explanation of this reply
is this, that it is the great bounty flowing from the
Throne of God that is the cause of the increase of
the wealth of kings and not the extreme avarice
and close-fistedness of their treasurers, and it is the
general justice and copious benevolence of Princes
that accumulates dinars and dirhams, and not the
narrow-mindedness and faint hearts of their servants,
and since the favour of God (all glorious is His name)
who needeth nought and enricheth whom He will, hath
rendered it needless for any just man to be ad-
monished as to his good works by others, so most
certainly it is mine to order and to proclaim the
grounds of justice and mercy, and it is for the rest of
mankind to respectfully obey my commands.

9. Q.—Hamāward, the Chief Officer of the Magis-
trates presiding over the affairs of Pāris has written
to your Majesty that the Superintendent of Ahwāz
in the twenty ninth year of your reign has collected
sixteen thousand dirhams and a little more over and
above the proper annual revenue demandable from
several places and has placed it all in your Majesty's
full Treasuries.

9. A.—Let them take back the whole of the afore-
said monies from my Treasuries to all the places in
question and without hesitation restore them to the
rightful owners, whether they be rich or poor, strong
or weak, for the increasing of the Treasuries out of
the wealth of the subjects by improper methods is
like plastering the ceiling of a house and digging the
foundations of its four walls. End.

This opinion is exactly that which is mentioned
in the traditional precepts of the prophet and that
interpreter of things actual and things metaphorical
Musliḡuddin Sa'di of Shiraz has thus threaded this
large pearl worthy to be the central pearl of a necklace
on the bosom of a Huri, in that couplet of his.

The king who robs the goods of the subject,
digs the foundation of his walls and plasters the ceiling.

(1) Hat i House (2) Smallness (3) (Lat.) Making others (cham) in need of nought (4) Regret (5) Cupidity (6) Central one of the necklace.

مرفوع خازن خزان خاص معروض میدارد که از فرط اعطاء و انفاق خسروی اختلال گلی در اصول
جمیعت بیوت اموال راه یافته -

توقع خداوند فرمال است نه بخل تو عدل جامع است نه جزوی هست تو مستغنی ایم از اعانت تو از فرمان
است و بر شما فرمان بری استی کلامه تقریر این توقع آن است که عطیة کبرای جناب کبریائی موجب توفیر و تکثیر
خزان ملوک است نه وفور بخل و اساک گنج و عدل عام و احسان تام شهریاران فراهم آورنده دینار و درهم است
نه جزوی خرد و کوتاهی بهم پستاران و چون عنایت حضرت غنی یعنی جل شانه سائر و اگر ان را از نصیحت دیگران
در امور خیر استغنی ساخته اند اینها از ماست امر با شاعت موجبات عدل و احسان و بر مردمان بذل اطاعت
و بردن فرمان -

مرفوع بنام و فاطر اعمال خازن به درگاه نوشته که عامل احوال در سال بست و نهم جلوس دوباره شش هزار
درهم و کسری زیاده بر مال و اجبی همه سال از محال تحصیل کرده و بگی را در خزانه عامه فرو آورده -
توقع تمامی اموال مذکوره را از خزان خاص به سائر محال مذبوره نقل نموده بی حیث و میل بر خداوندان آنها از
فقیر و غنی و ضعیف و قوی رو نمایند چه توفیر خزان به اموال رعایا بر موجب نا واجب بنظر اندودن بام منازل
است بنجاک و کندن اساس چار دیوار آنها انتی انجمنی بعینه در احادیث ماثوره مذکور است و عارف معارف
حقیقی و مجازی شیخ صالح الدین سعدی شیرازی این دُرّه فائزه را که واسطه القصد و رجوع می شاید بدین گونه عقد
نموده آنجا که فرسوده فرد از رعیت شمه که مایه ربود و پایی دیوار کنند و بام اندود -

7. M.—Ámil i fulán máhiyah mablagh i sad hazár dirham az jum'ah-i khazáin i khássah bidún i hukm bar'ámmah-i muhtáján taqsim namúdah.

7. T.—Ráfi mazmún i in fasl i khair-tazmin bidá'at kih in amr i maimún az dá'irah-i farmán i má berún nest wa munásib i in amrast uncluh dar'ahd i bádsháhi Kaiwán-jáh Sipíhr-sarfr Mihr-kuláh Núr-uddín i Jahángír Sháh Khakf i Bádsháhi haft Kishwar Jalá'uddín i Akbar Bádsháh i Sábíh-qiráníyi Gorgání waqf' yáftah chunqeluh mashhúr ast kih ba'arz i wá'á rasá'ufand kih darín-wilá mosh'to Tibís-manish peshah, i talbís faróposh giriftah ba istizhár i mahárat dar hífah, i hukákáki shabíhi naqsh i (1) khátam i mihr-nagín i bádsháhirá babast áwardah and wa badín dast-hurd i namáyán farámún i khatá-tazmín (2) durust namúdah badastáwez i in ahkám i libás baso az 'amaldarán i nawáhiyi bilál i-dúrdast rá fireh dúdah mablagh-há, i kullí giriftah and darín súrat sháistah, i qat' wa qat' ayá'f wa 'ayún bal zarh i á'náq wa shaqq i hután and Bádsháh az rúgi fart i tafazzul wa íhsán farmú-dand kih chún mahar i mihr shu'á' i (3) má'at wasílah, i rozíyi khudhá sákhtah and hamána hamagíná bamú-jibi i hukm i jahán-mutá'i má giriftah and akmán chún in m'anú'á dar súrat i fart i zar'at wa ghalabah, i iftiqar wa iztirár ikhtiyár namúdah and ba'd az tanbíh wa tálíh bah nasá'ihí hosh-afzá wa zulu'ir i á'sár i taubah, i Nasúh mablagh i mu'áyyan basíg'hah, i (4) madad i ma'ásh az sarká' i 'á'li hamún i har-yak muqarrar dárand.

7. Q.—The Governor of a certain quarter, without permission has taken a lakh of dirhams from all the Royal Treasuries and has distributed it to all the indigent.

7. A.—Let the questioner who makes this pious enquiry know that this blessed action is not beyond the scope of my orders; and this matter is like that which happened in the time of that King of lofty rank, sky-throned, sun-crowned Nuruddín Jahangír Shah, son of that King of seven climes Jalaluddin Akbar Bádshah born auspiciously, Gorgání, of whom it is told that his courtiers informed him, that in that time a few fellows of devilish tricks had taken up fraud as their trade, and by means of their skill in the art of engraving had acquired a copy of the writing of the sunstone of the Royal Ring, and by this apparent authority had authenticated forged Firmans, and by the means of these false orders had deceived many of the Governors of territories belonging to distant cities, and had obtained large sums of money.

Under these circumstances they merited the cutting off of their hands and the tearing out of their eyes, nay rather the cutting of their throats and the slitting of their bellies.

The King by reason of his abundant mercy and kindness replied, since they have made my illustrious sun-signet the means of their subsistence, verily they have caught all these people by virtue of my world-obeyed order. Now since they have done this thing under extreme necessity and the overpowering force of starvation and perplexity, after reproof and admonition, with warnings to improve their understanding, and after they show signs of profound penitence like that of Nasuh * let each of them receive a fixed sum from my treasury for his support.

* Nasuh- a celebrated penitent.

مرفوع عامل فلان ناحیه مبلغ صد هزار و دهم از جمله خسران خاصه بدون حکم بر عانه محتاجان تقسیم
نموده -

توثیق رافع مضمون این فصل خیمه تضمین بدانکه این امر میمون از داوره فرمان مایرونیت
و تناسب این امر است آنچه در عهد بادشاه کیوان چاه سپهر سریر مهر گلاه نورالدین جهانگیر شاه
خلف بادشاه هفت کشور جلال الدین اکبر بادشاه صاحبقرانی گورکانی وقوع یافته چنانچه مشهور است
که بعضی و الارسانیند که درین ولایات شش ابلیس شش پشته بلبلیس فسر پیش گرفته به استظهار مهارت
در حرفه تنگاکشی شش پشته نقش خاتم نگین بادشاهی را بدست آورده اند و بدین دست بر نمایان فرمایند
خطا تضمین درست نموده بدست آویزان احکام لباسی بسی از عملداران نواحی بلاد دودور دست
را فریب داده بهایهای کلی گرفتند و درین صورت شائسته قطع و قطع آید و عیون بل ضرب
اغراق و شوق بطون اند بادشاه از روی فسر و تفصل و احسان فرمودند که چون مهر هر شماع مارا و سله
روزی خود را ساخته اند همانا هکی را بموجب حکم جهان مطاع ما گرفتند اکنون چون این معنی را
در صورت فسر و ضرورت و غلبه اقتضای واضطرار اختیار نموده اند بعد از تنبیه و تادیب
به نصائح هوش افرا و ظهور آثار توبه نصح مبلغ معین بصیغه مد و معاش از سر کار عالی بنام
هر یک شکر دارند.

5. M.—Bachih sabab puiwastah zikr i sur'at i zawád i dunyá wa furt i isti'jál i faná'i áu bar zabán i haqá'iq bayán mīrawad.

5. T.—Bamūjib i áu kih dí darín zúdí fardá búd imroz nah derast kih dí khwáhad gashit.

6. M.—Malikzádah Nursí amlák wa mazá'iri base az dihqánán rá kih dar jawár i ziyá' wa 'aqr i o bú-land az rá, ghasb wa jaur bah tasarruf dar áwardah.

6. T.—Bamujarrad i wurúd i mawshúr i 'adálat-satár tamámiyi aráziyi mazkúrah rá az áu sust-khírad mustarad namúdah bah arbáb i áu rad numáyand wa az amlák i khássah, i o unehih dar jab i aráziyi áu sitam-rasádagán wáqi' búlah búshad bah jurn i in amr i be'manqa' az o intizá' namúdah be jidál wa nizá' tamlik i áuán numáyand tá in ma'ní sabab i táláb i sá'ir i muhsidán wa tanbíh i sartásar i khufiash-khíradán (1) gardad.

5. Q.—What is the reason that mention of the speedy dissolution of this world and the imminence of its ruin is for ever on the verity-speaking tongue of your Majesty?

5. A.—Because in the swift rush of time yesterday was once to-morrow and to-day shall speedily be yesterday.

6. Q.—Prince Nursi by violence and oppression has brought into his own possession the goods and lands of many of the country people who were near his lands and groves.

6. A.—Instantly on the issue of my just order let them retake all the said lands from that foolish one and restore them to their owners, and for the fault of this unfitting action of his let them take from him, from his own private property that which adjoins the property of those oppressed ones, and without hearing a word of excuse give it to them so that this procedure may be a means of warning to all evil men and an admonishment to all fools.

مرفوع بچہ بیب پیوستہ ذکرِ سرعتِ زوالِ دنیا و فطرۃ استیصالِ فناء آن بر زبانِ خالق بیان

تو قبیح بموجب آنکه وی دیرین زود وی فسر و ابو و امرو زنه و پیر است که دمی خواہد گشت۔
مرفوع مکرزده ز سے املاک و مزارع سے از و ہتھانان را کہ در چوار ضیاع و عتقار ابو و نذر و سے
غضب و جور بہ تصرف و را آورده۔

تو قیغ مجروح و رویشور عدالت سطور تمامی اراضی مذکوره را از آن است خردسترو نموده به ارباب
آن رد نمایند و از اطلاق خاصه او آنچه در جنب اراضی آن سهم رسیدگان واقع بوده باشد چه جریم این
امر بموقع از و اعتراض نموده بجدال و نزاع تکیک آنان نمایند تا این معنی سبب تا دیب سائر
مفسدان و تنبیه سرتاسر حقته خردان گردد.

1. Marfū' :—Jumhūr i 'awāmī anām az dargāhi khisrawī dargahwāhi izhūr i bā'isi takeār i 'afu az mardamī gunāhgār bāwujh i itikāb i ma'āsiyi pai dar pai mīnūmayad.

1. 'Taqī' :—Gumāhgārān dar martabah, i bīmārān and wa mulūk i dādwar ba manzilah, i tabībān i chārahgar chumūnehbīh and i maraz marīz rā az mu'āwadal i 'ilāj beniyaz namīgardānād har, āināh bāzgasht i 'isyān āsiyān rā az 'afu mustaghni namīsāzad.

2. M. :—Dar jam'ī asrān i Rām hasa kodakān bēdayegān and darīn bāb karmān i khudā, igān chīs?

2. T. :—(Chūn manshūr i 'atīfat-dastūr birasad dar hamān ān (1) ān hamah māsūdagān rā bajam'e kih hamginānū rā bar amānat wa diyānat i ānān wusūq bāshād bisipānād kih dar hamah rāh bā hamah rāhi riqqat wa narm-dili kih sulūk i ān khāstarān i khisāl i khawās i mulūk ast sipardah dar marzbām i Rām jumlagirū bah mādarān wa khweshān i oshān rasānand.

3. M. :—Sūmūt i (2) amwāl ya'nī sīm o zar i fulān kishwarz kih samrah i ābādīyi mazārī i khūs i ost az 'āwānah, i amwāl, i khazān i khisrawī, baghāyat afzūntar ast.

3. T. :—Māl i o dar bait-ul-māl i māst bawāsitalah, i ānkīh 'imārat i bihāl 'imārat i māst (intaba kahīm-uhū) ya'nī amwāl i mazkūrah agarehīh dar khānah, i ost fihāqīqat dar khizānah, i māst chih ābādīyi mamālik (3) bi'āinīh ābādīyi milk wa māl i ra'āyūst kih mamālik i (4) mulūk and wa milk i mamlūk (5) bahukm i 'aql wa shara' milk i mālīk ast.

4. M. :—Barkho (6) az amti'ah, i (7) sūlārī pās-bānūn i shaharyār rā dar hamān mahzat i (8) khisrawānī shahrawān (9) pinhānī burdah and.

4. T. :—Har ānkīh pāshāniyi amwāl i khasāsah, i khweshān az o nayāyud hīrāsat i nafūs i mal'sah, i khisrawān rā chigānāh shāyad.

1. Q. :—The whole of the courtiers desire to know the reason why the king pardons criminals over and over again in spite of the repetition of their crimes time after time?

1. A. :—Criminals are like sick men and just kings like skilful physicians, and just as the recurrence of the disease does not render the repetition of the remedy unnecessary for the invalid, so verily the repetition of the sin does not make the sinner less in want of pardon.

2. Q. :—Among the prisoners confined in Rām, are many babes without nurses. What are my Lord's commands in this matter?

2. A. :—As soon as my ever-clement order can reach, that very moment let them entrust all those infants to persons in whose integrity all rely, so that on the whole road taking towards all of them the path of kindness and tenderness, to follow which is the most excellent and special grace of Princes, they may convey them all to the hand of Rām to the care of their mothers and relatives.

3. Q. :—The chattels (lit : silent property) that is the silver and gold of such and such a husbandman, the produce of the cultivation of his fields is much greater than the whole of the wealth in the king's treasury.

3. A. :—His wealth is in my treasury for the same reason that the buildings in the cities are my buildings (end of the King's answer) : that is to say, the aforesaid wealth although it be in his house is in fact in my treasury as the developing of kingdoms is just the developing of the property and estates of the subjects who are the property of kings and the property of the slave, both according to common sense and law is the property of the master.

4. Q. :—Thieves have secretly stolen in this very march of your Majesty a little of the property of the chief of the Royal Guards.

4. A. :—How can protection of the precious lives of kings be afforded by one who cannot effect the safe-guarding of his own poor belongings?

(1) Time. (2) Silent property. (3) Of Kingdom. (4) Property. (5) Of the slave (6) A little. (7) The property. (8) March. (9) Thieves.

مرفوع بهر موام نام از درگاه خسروی درخواه اظهار با عشت تکرار عفو از مردم گناهکار با وجود ارتکاب
معاصی در پی می نماید.

توضیح گناهکاران در مرتبه بیمار اند و ملوک داد و در بنزله طبیبان چاره گر خپا نچه عود مرض برین
را از معاودت علاج بی نیاز نیکو داند هر آئینه باز گشت عصیان عاصیان را از عفو مستغنی نمی سازد.
مرفوع در جمیع ایران روم بسے کو دکان بسے وایگانند و درین باب فرمان خدا یگان چیت.
توضیح چون مشور ماطلفت دستور برسد در همان آن آن همه مار سید گانرا بجعی که تملکنا را بر امانت و دیانت
آنان وثوق باشد بسیارند که در همه راه با همه راه رقت و نرم ولی که سلوک آن خاصترین خصال
خاص ملوک است سپرده در مرز بوم روم جنگ را با داران و خویشان ایشان رسانند.

مرفوع سیاست اموال یعنی بیم وزیر فلان کشت و زر که مژده آبادی مزارع خاص اوست
از خانه اموال خزان خسروی بغایت افزونتر است.

توضیح مال او در بیت المال ماست بواسطه آنکه عمارت بلاد عمارت ماست انتهی کلاسه یعنی اموال
مذکوره اگر چه در خانه اوست فی الحقیقت در خزانه ماست چه آبادی ممالک بعینه آبادی ملک
و مال رعایاست که مالیک ملوک اند و ملک ملوک بحکم عقل و شرع ملک مالک است.

مرفوع برنج از استع سالار پاسبانان شهریار را در همین نهضت خسروانی شبروان پنهانی برده اند
توضیح هر آنکه پاسبانی اموال خمیس خویشتن از و نیاید حراست نفوس نفیس خسروانرا چگونه شاید.

توبعات کبریٰ

Kisra hamag Kisrawán dar jazálat i rá, i wa isbat i rawjyat besh wa dar sawáb i tadbir wa hazan i siyásat darposh bi'd az (jumlab, i mustahsanát i umúr i o in bi'd kih bá wuzarát i khud mukhammar wa muqarrar dāst kih har gāh eslam rá bah amro az umúr i khaire māmūr sázaad hanginán bar sabíl i isti'jál naqhusht dar maqám i hozá sabab i ta'atid i an shudah angāh-az sabab i khairiyat i an istikhbār wa isti'lām numāyand tá i'lām i shubaryār bah kamābiyi máhiyat i an kih az ráhi dānistagiyi haqiqat i khair wa shar wa tamíz i ma'rúf az munkar rú dādah adall i dalá, il i ma'rifat i o bāshad bar haqá, iq, i ma'árif wa ádal i shuhūd bar kamíyat wa kaifiyat i dānish i an árif wa íbātah, i ittíká i an khiradwar bar mawáq'i nek wa bad wa mawáqif i khair wa shar wa agar bar taqlid i muhál bah amro manhi yá hukme kih bah ihtimál i dūr bar sharro az shurúr ishtimál dāstah bāshad māmūr gardand dar bāb i istinbā wa istikhbār az asbāb i an agarehik bah takrār anjūmād mucája'at numāyand wa az har rāh kih rú dihad dar ámadah az mu'áwa-dat i pursish hāz nayāyand tá bah hujato maqbúl kih badān sabab infúz i an amr i mu'utwaq mujawwaz áyad ityán numāyand aknūn má chando muámarah az muámarāt wa taqí'at i orá kih ba má rasid farāham áwardem wa chūn tá an waqt kih má rá in andeshah faráz ámad hech yak az ámad az lughat i Pahlawí bah 'Bárat i 'Arabí mutarajamnah shudah bi'd chand-nukih márá mumkin bi'd anhárah bah nazdik tarín i hafze wa shá'istah-tarín i ánhá bahash i ishtimál bar m'ani wa aqrab i ánhá bah fahm i sámi' mutarajam namúdem wa billáhittaufiq hāz auwalu fusúlit-taqí'atíl waqtí'atíl Kisrawiyati.

tion—and the cause of this question and answer (as I have said) the translator into Arabic states at the beginning of his work. The abstract thereof translated into Persian is as follows :—

“Anoshirwán, son of Qubad, son of Firoz, of the former kings of 'Fáris, in strength of judgment and grasp of understanding, was superior to all previous kings as he surpassed them in accuracy of plans and in ability as a Governor. Among his excellent practices this was one, *viz.* that it was a regular custom with his Ministers that when he commanded them on any important matter they should all—first of all with celerity see to enforcing that order, and then seek for information and instruction as to the advantage, thereof so that the declaration of the king as to the exact quality of that matter [which declaration was made by reason of the king's knowledge of the reality of good and bad, and his power of discriminating between them] may be an abundant proof of the king's acquaintance with the truth of things, and an unimpeachable witness as to the extent and state of the knowledge of that illumined one, and as to the scope of the information of that master of wisdom in respect to the regions of good and of evil and the abodes of virtue and villany; and if—to suppose the impossible—they should be commanded to do some unlawful action, or carry out some order which might possibly be accounted as tinged with some evil or other, they must return to enquire and ascertain the causes thereof, although they may have to do so over and over again (lit. though it result in repetition) and in every way that seems feasible they are to go on enquiring until they arrive at proof positive and admitted, such that in consequence thereof the execution of that suspended order may be approved. Now I have brought together some of the counsels out of the counsel and replies of His Majesty which have reached me, and since, until the time that this idea entered my head, not a single one of them had been translated into Arabic from Pahlawí to the best of my ability I translated them in words the most appropriate and closest to the sense, and most intelligible to the hearer—and in God is my help—and this is the first of the noble answers of Kisra :—

فارس از هگی خسروان در جزالت رای و اصابت رویت بیش در صواب تدبیر و حزم سیاست در پیش
بود از جمله سختات امور و این بود که با وزیر رای خود مخمور و مقرر داشت که هرگاه ایشان را بامری از امور
خیر مامور سازد همگنان بر سبیل استعجال نخست در مقام انضام سبب تنقید آن شده انگاه از سبب
خیریت آن استخبار و اطلاع نمایند تا اعلام شهریار بکماهی ماهیت آن که از راه دانشکی حقیقت
خیر و شر و تمیز معروف و منکر و داده اول دلائل معرفت او باشد بر حقائق معارف و اعدا
شود بر کسیت و کیفیت دانش آن عارف و احاطه اطلاع آن خرد و بر موانع نیک و بد و موانع
خیر و شر و اگر بر تقدیر محال بامر منعی یا حکمی که با احتمال دور بر بشری از شر و اشتغال داشته باشد
مامور گردند در باب استنباط و استخبار از اسباب آن اگر چه تکرار انجامد مراجعت نمایند و از هر راه که
رود در آمده از معاد دست پرورش باز نیابند تا بجهت مقبول که بدان سبب انقاد آن امر متعوق
مجزر آید اینان نمایند اکنون ما چندے مؤامره از مؤامرات و توقعیات او را که بارید فراهم آوردیم
و چون تا آن وقت که ما را این اندیشه فراز آمد هیچک از آنها از لغت پهلوی بعبارت عربی مترجم
نشده بود چند آنکه ما را ممکن بود آنها را بنزد یکترین لفظی و شائسته ترین آنها بحسب اشتغال بر معنی و
اقرب آنها بفهم ما مع مترجم نمودیم و باشد التوفیق و هذا اول فصول التوقعات الوقیة الکسرویه

Faliházá ma'házá wa zúliká az pesh nihád i khwesh bíz
 nayámudab suqm i nusakh i mutadawilah wa ikhtiláf i
 lughlát i ūhā rá kih basabab i ankhóm i nusikhán wa
 aghlāt i warráqán dar fashif i alfáz wa taqdim wa
 tákhir i taqí'át rá dádab máni' i peshraft i maqsúd
 wa sadd i ráhi maqsad i m'ahúd nah sáklat wa bajbat i
 tahrir wa taqrir i maqsúd wa tanzih wa tabin i
 muqaddamat bal tafsim wa takmil i matálib ráhi
 izáfah i alfáz wa afzá'ish wa tafsíl i mujmal wa
 hast i matwí kushúd wa dar sar i ágház i in abwáb
 wa fúsul ba andáz i husúl i taufiq dar báb i wuqu'
 itmáun wa wasúl bah anjóm shurú' namúd fa'ahúh
 'amun wassamun min zallatil amal i wa mazallatiz-
 zalat i wa behilliyázu wal'yázu min mazallatil khalali
 fíl qaul i wal 'amali innahú bizálaka jadírún qamúnun
 wa salawátuhu 'alá rasúlihil umín i muhammadín wa
 álihil ghureli mayámín i wa bibáynd dánist kih mujib i
 jurat wa jasúrat i destúrún wa dānīsh-warún i dargáh
 dar báb i 'arz i in fúsul i marfú'ah kih dar m'ani
 usúl i manzú'ah, i fan i dādwarist dastúriyi khisrau
 búdah tú magar istisár i khawás há'is i istisár i
 khawás i kawáf-pursindagán wa 'amún i bandagán
 wa parastindagán i dargáh gurdad wa mutála'ah, i
 in fúsul sabab i ittiká i haq-pazhobán bar haqiqat i
 usúl i in wa istinbát i furú' az in shawad wa hamánú
 bah iqtizá i munásabat in súdmand námah, i khirad-
 pasand kih nus-khah, i ásr i husn i sulúk i mulúkirast-
 hanjár wa sazawár i pairawiya pas-á-mdagán i dur-
 ust-raftár ast bah dastúr-namah, i kisrawi azín
 rá kih 'adad i hurúf i in há tárikh i shurú'
 tarjamah mawáfiq ast mawáfiq ámad wa wájiab i in
 su'al wa jawáb chunúnebih guzashit mutarjim dars
 muqaddamah, i in kitáb migoyad unehib hásil i tarj-
 amah, i in bah Pársist in ast Anoshirwán bin i
 Qubād bin i Fíroz az peshqadamún i mulúk i

Therefore in spite of all I did not withdraw from the
 work before me, nor allow the errors in the traditional
 versions, and the difference of the words which appear-
 ed on account of the conjectures of the copyists and
 errors of the transcribers in orthography and in
 putting the Replies out of their proper places, to
 stop the progress of my object and to be an obstacle
 in the road of my settled purpose, and in order to pro-
 perly explain the meanings and interpretations of these
 matters, may often to fill up the intention (i.e., that is
 only indicated in the Reply), I have permitted myself
 to increase the words and to amplify the meaning, and
 so to explain what was too concise and to disentangle
 what was complicated : and at the very beginning of
 these sections and divisions I commenced by invoking
 Divine help in the matter of concluding this business
 and bringing it to a termination. So on God rests
 my help and my protection from failure in this my
 hope, and from the disgrace of blundering, and
 may God protect me from making slips in word
 and in deed, and verily God alone is able to do all this,
 and "may the mercy of that God be on his faithful
 Prophet Muhammad and on his noble and blessed off-
 spring." It is needful to know that the reason of the
 courage and fearlessness of the Vazirs and wise men
 of the Court in the matter of putting these questions
 to the Prince which contain the essential principles
 of the science of Government, or the art of dealing
 justice, was the permission of king Khisrou who
 desired that these special questions should be the
 means of information on the particular circumstances
 of the querists, and also generally of all the servants
 and courtiers ; and that the study of those sections
 might be the means of giving information to the search-
 ers into the truth of those replies, and might assist
 them in deducing corollaries from those principles, and
 verily this profitable book, approved by wisdom,
 which is a treatise on the signs of the excellent ways
 of upright kings, and deserves to be followed by our
 worthy successors—has fitly been entitled the Text-
 book of Kings—because the numerical value of the
 letters in that title "Dasturnamah Kisrawi" corres-
 ponds with the date * of my commencing this transla-

* The date is found from the name Dasturnamah Kisrawi.

دستور نامه كسروي	
۵ -- 4	
س -- 60	
ت -- 400	
د -- 6	
ر -- 200	
ن -- 50	1897—A. D.
ا -- 1	247—Deduct,
م -- 40	
ك -- 6	1646—A. D.
ك -- 20	Year A. D. when this book was
س -- 60	written.
د -- 200	Present year 1309
د -- 6	Deduct ... 1662
ي -- 10	
	247—no of years.
	1662—date of Hijri year.

بَلْ هَذَا مِمَّا كَذَّبْتُمْ بِهِ ^{xxiv} از پیش نهاد خویش یا از نیاه ^{xxiv} تم نسخ متداوله و اختلاف لغات آنها را که
 بسبب او با هم ناسازگار و اغلاط و آفات در مجرای الفاظ و تقدیم و تاخیر توقیعات رود و او را پیش رفت
 مقصود و مستدرا به مقصود و نه ساختن و بجهت تشریح و تقریر مقاصد و توضیح و تبیین مقدمات و تبیل
 تبیین و تبیین مطالب راه اضافی الفاظ و افزاینش و تفصیل و تبیل و بسط منظوم گشت و در سر آغاز
 این ابواب و فصول باید از حصول توفیق در باب و وقوع اتمام و وصول بانجام شروع نمود
 فَعَلِيهِ الْغُرُوبُ وَالْأَسْفَلُ وَمَنْ يَلْمِزِكَ الْأَكْثَرُ مِنْكَ الْيَأْسُ وَالْعِيَاءُ مِنْ مَرْكَاتِهِ الْخَلْيُ وَالْقَوْلُ
 وَالْعَمَلُ إِنَّكَ بِذَلِكَ جَاهِلٌ يُرِيدُ أَنْ يَكُونَ عَلَى رُسُلِهِ الْأَكْثَرُ مِنْكَ الْيَأْسُ وَالْعِيَاءُ مِنْ مَرْكَاتِهِ الْخَلْيُ وَالْقَوْلُ
 باید دانست که موجب جزا است و جبار است و شوران و در شوران درگاه در باب عرض این فصول
 مرفوعه که در معنی اصول موضوعه شن داد و در بیست و ستوری شروع بوده تا اگر استفسار خواص باعث
 استبصار خصوص کواکب پیرنگان و نجوم پندگان و پرستندگان درگاه گردد و مطالبه آن
 فصول بسبب اطلاع عن پژوهان بر حقیقت اصول آن و ارتباط فروع از آن شود و بهر حال با مقتضا
 مناسبت این سودمند نامه خرد و پند که نسخه آثار حسن سلوک و سلوک راست بنجار و سزاوار پیروی است
 آیندگان درست رفتار است و متور ز نامه کسروی ازین راه که عدد حروف آن با تاریخ شروع ترجمه
 موافق است موسوم آمد و موجب این سوال و جواب و آنچه گذشت مترجم در مقدمه آن کتاب
 میگوید آنچه حاصل ترجمه آن پارسی است نیست انوشیروان بن قباد بن فیروز از پیش قدمان ملوک

juz isme yâ rasme nah shunidah and wa az kunhi haqâiq i 'amûqah, i 'ân siwâ i simto wa wasmato nah didah wa shâhid i 'în d'awist hâl i muta-addiyi tarjamah, i 'în kitâb i mustajâb i mustatab kih yako az 'âim-mah, i funûn i adab ast chih ba 'ân kih darîn maddah dâd i sukhanwari dâdah wa haqq i sihe-bayân adâ kardah wa dar barah, i naqli 'en bah 'arabi az dari karamûâ shewah, i jûdû-gari haqî âwardah lekin bar walq i manûqah, i halazta shai, 'ân wa ghâbat 'anka 'ashyân base nikâti daqiqah binbar i tafawut i marûtib i ikhtilâf i lughâi azo bah darjah, i fawât rasidah wa ba 'în m'ân bah andâz i ihtisâr ifret i iqtisâr ra bah mustatab, i 'ijaz i mukhîl kih dar haqiqat az itmâh i munil nâ pasandidah tar ast rasandah ast) chandân kih dar aksari fûsûl i taqîât li aqul yak muqaddamah muqabbham wa muntawi shudah wa sâ, 'în i fiqaret barkhalal i tâqid wa ibham (kih 'illat i tashbih wa ithâm wa bâ'is i idkhal i kamâl i naqs wa 'aibast dar kalam) mustamâl amadah balchih dar tai wa itmân i matâlib i matâlib i nâtamân bah 'ihârat i ghair i mântûs i 'ajamiyânah taghaiyur raftah wa gharaz az tûl wa 'arz i 'în maqlah hâk i satr i 'îrz wa hâtr i sif i nâmûs i arbâb i danish wa ifshâ i shuyûn wa 'ayûb i abl i humar nest chih 'în m'ânî dalîl i kamâl i be murawwâti wa bedardi wa nishanah, i nihâyat i 'aham i fûdûwat wa nâjawan-mardist.

MISRA'

wa 'illâ sajjayânâ wa ghûllâjân i bakhsh kamâ yash kadu bihi 'allâmul ghuyûl i ruft wa rob i râhi ma'zirat ast az 'urâzi 'asarat i khweshtan wa kist kih orâ 'în rah darpesh nest wa dar banûn khâmah, i khâm-raqm wa dar sinah khâtir i khâtî-andesh nah wa man zallâzî ham yakun zâlîka dâbuh au aminâ min 'asâr i dâbhatihû 'âro suqût dar mazallat i wahan wa khalal az khilâl i nafsânist wa hubût dar mazallat i naqs wa zalal az khisal i insânî chunân-chih khâlî bûdan az amâl i 'în m'ânî hamânâ az muhit i dâ, irâh, i muqtazâ i tabâi' i ashâb i wujûd i jinkânî chih jâ i mubâd i bashari berûn ast.

the imperfect intelligence and slack-witted brains of the ignorant who have never heard of any of the fine delicacies of that language, save a name or some mention of it; and of the real heights and depths of the language truths never saw more than a sign or trace) and the witness of this assertion of mine is the translator of this everywhere received and highly approved book, who was one of the chief professors of literature seeing that though he in this matter has done the fullest justice to his diction and has displayed magnificent eloquence, and in translating that book into Arabic from Dari has displayed enchanting art, nevertheless, agreeably to the saying, "One thing thou hast remembered and many things were concealed from thee" many delicate points—on account of the great differences of the two languages were utterly lost by him, and moreover with the object of being brief he resorted to brevity to the degree of injurious conciseness, (which truly is worse than tiresome prolixity) to such an extent that in many of the separate answers—indeed in not a few of them—each matter has become most complicated, and all the sentences participate in the defect of being involved and ambiguous [which creates doubt and uncertainty and causes harm and error in a composition] nay in completing and finishing the meanings of those incomplete words—in an unsatisfactory idiom—in a Dari-like way—they were quite changed in meaning; and the long and the short of all this talk is that not for a moment do I wish to injure the good name and tear the veil of the reputation of learned men, and denounce the faults and mistakes of the Masters of Wisdom, for such a thing would be a proof of unfeeling cruelty and a sign of great cowardice and want of magnanimity.

Verse.—And this is the custom of the mean fellow.

No, No, As God (lit. the Knower of Secrets) is my witness my object is to sweep and clear up the road of excuses for my own faults, and who is there who has no need of such help and in whose fingers there is over the pen of a ready writer, and in whose breast lies a heart that never errs—and "what man is there who has not to go this road and is fearless of losing his seat?" True! to fall in the slippery places of harm and error is characteristic of mankind, and to be free of things of this sort is surely beyond the circumference of the circle of the natures of created existences,* what need to mention the race of mankind?

* Lit. Possible existence, e. g., angels, &c., all except God's existence.

جزای یار سعی نشینده اند و از گنه حقائق عمیق آن سوای^{xxii} سنت و دستت ندیده و شام این دعوی ست
حال متصدی ترجمه این کتاب استجاب مستطاب که یک از ائمه فنون آداب است چه با آنکه درین مأوه داد
سخنوری داده و حق تریبانی ادا کرده و در باره نقل آن بعباری از دوی همانا شیوه جادوگری بجای آورده
لیکن بروفق منظومه حفظت شئیئا و غایت عنایت کاشیائی نجات دقیقه بنابر تفاوت مراتب اختلاف
نجات از و بدرجه فوات رسیده و با این معنی باند از اختصار افراط اقتضای را بر مرتبه ایجا ز محل که حقیقت
از اطناب محل ناپسندیده تراست رسانیده چند آنکه در اکثر قصول توقیعات لا اقل یک مقدمه مقحم و
منطوی شده و سایر فقرات بر محل تعقید و ابهام که علت تشبیه و ابهام و باعث ادخال کمال نقص و
عیب است در کلام مشتمل آمده بلکه در طی و اتمام مطالب مطالب نامعبارت غیر مانوس
بعجیانہ تعبیر رفته و غرض از طول و عرض این مقوله تنگی شرع عرض و تشریح ناموس از باب دانش
واقفای شیون و عیوب اهل هنر نیست چه نهمینی دلیل کمال بیروتی و بیدردی و نشانه نهایت
عدم قوت و ناجوانمردیست ع و تِلْكَ سِجِّیَّةُ الْوَعْدِ اَللّٰهُمَّ لِمَا یُفْهَمُ بِهِ عَلَامُ الْغُیُوبِ رُفْتُ و رُوبِ رَاہ
معدرت است از عرض عنایت خوشتر و کسیت که او این راه در پیش نیست و در بنان خانه خام رقم و در سینه
خاطر خط اندیش نه و مَنْ ذَا الَّذِیْ کَمَلَ ذَلِکَ ذَا بَہْ اَوَّامِنَ مِنْ عَمَارِ الْبَیْہِ آری سقوط در منزلت و من و من
از خلال نفسانی ست و بهبوط در مضائق نقص و زلل از خصال انسانی چنانچه خالی بودن از امثال
انیمانی همانا از محیط دایره مقتضای طبائع اصحاب وجود امرگانی چه جای نهاد بشری بیرون است

wa-abliq wa-tāli-rā inqiyad i-ān-lāyazālī bād-bar-in
 mutājib-tughrāji intoz-yāft falājaram ba-hukm-i-ānkih
 ishā'at-i-ašār-i-hull-wahsān salātin-i-zamān-i-māzi kih
 bi-'isti-tahris wa-tahriz-i-bādshāhān-i-'ah-li-hūl wa-istiqlāl
 ast-hamān-i-nāzil-manzilah, i-tā'at-bal-'ālī manzilat tar-
 az-tala'uwn' wa-tabarru' i-'ibādat ast wa-az-in-rāh
 guftah-and kih-in-sāf-bādā i-tā'at ast dar-sā'at bah-rasm-i-
 randah-iqāmat-i-murāsini i-tā'at sam'ān wa-tā'atān bar-
 zabān (rumlah ba-muqtazi i-amr-i-geṭi-muta' ehand-
 ankih-tuwān-i-iglidār wa-istiṭāt ast bajā'ward wa-bah
 niyat-i-tauṭiq-i-saranjām-i-in-amr-i-khujastah-āghāz
 burkhundah-farjām az-mabdah, i-faiyāz-faiz-i-'ānat
 darīn-shaghl-i-khatir-ista-'ānat namūdah ba-pardākht-i-
 in-kūr-i-mazuk pardākht angāh-bar-sabīl-i-takrār
 az-tahī'at-i-igthām-i-in-faghzish-gāh bah-mal'jā i-
 iqālat-i-'asarat-ilhijā namūdah abwāb-i-isti'āzat bah-
 walā-dargāhi-ma'āz-i-panāhindagān kih-panāh wa-
 gurez-gāhi-nā-bandagān ast-jalla-shanuhū kushūd
 chih-az-maqūlah, i-muhāṭūt ast kih-muhāwil-i-tarja-
 mah, i-lughāt az-khalal wa-zatāli-hafwat wa-zallat
 kih-khasiyat-i-naqli-'āmmah, i-lughāt ast ba-yak
 digar-omīn-bāshad wa-chisān-juz-in-tawānad bād
 kih-khusūsiyate ehand az-khawās-i-sukhān dar-matā-
 wiyi-bar-lughate-az-lughāt-khāssah-katām-i-khāssān bah-
 ān-muntawī-mubāshad kih-juz-tabā'o'-i-daqiqah-
 rasīabl-i-balāghat-i-ān-lughat bah-adnā-payah, i-
 mahlagh-i-kamāl-i-ān-nayārad-rasid-siyimā-lawāmi' i-
 simiyā-simā-i-adūbā-i-nāzūk wa-andāzshā, i-balaad wa-
 qasidhā-i-rasā wa-ishārāt-i-khatīyah, i-wa-talmīhāt-i-dūr-
 āhang (kih-kāwish-i-andeshah, i-hamah-jā-ras-i-āshma-
 washān dar-ghaur-i-ān-khawz-matawānad namūd) chih-
 jā-i-ṣirat-i-nāqis wa-fikrat-i-māras-i-bogānah-
 manishān kih-az-daqa. iq-i-daqiqah, i-ān-lahjuh

issued in this wise. Well then for this reason that to make evident the deeds of justice and mercy of the princes of past time (which is a cause of desire and a stimulus to kings of time present and future) certainly is the deputy or representative of worship—nay is higher than optional devotion—and on this account it has been said that justice is above worship—immediately, by way of fulfilling the duties of obedience, I acquiesced and acted according to the requirements of the world-
 obeyed order so far as my power and capacity went; and with the intention of executing this command; auspicious in its inception, blessed in its result, having asked the blessing of the help of God, the source of all glory, in this important work, I busied myself in carrying out this delicate business. At that time, again praying in the place of pardon of faults, (against the danger of falling into that quicksand) I opened the doors of supplication in that lofty court the place for shelter-seekers, for it is the shelter and place of refuge of us creatures—Great is its Glory—for it is difficult for a translator of languages not to be afraid of the harm and loss arising from mistakes and errors, which are the special danger of all translations of one language into another; and how can it be otherwise than that certain specialities of a language, especially the particular phrases of particular persons should be mixed up with them in the intricacies of the language, so that, except the subtle minds of the masters of eloquence of that tongue, no one can arrive at even the lowest step of complete understanding of those specialities, especially the magical sparkle of finely expressed subtleties and high conceptions, and soaring ideas, and concealed innuendoes and far-fetched quotations (which the understanding of the all-penetrating intellects of the lovers of that language cannot fully fathom—what need to speak of

وسابق و تنالی را انقیاد آن لایزال با دبرین موجب طغرای انفاذ یافت فلا جریم حکم آن که شاعت
آثار عدل و احسان سلاطین زمان ماضی که باعث تحریص و تحریض پادشاهان عهد حال
و استقبال ست همانا نازل منزله طاعت بل عالی منزلت تراز تلووع و تبرع عبادت است
و ازین راه گفته اند که انصاف بالای طاعت است در ساعت برسم اقامت مراسم طاعت
سما و طاعت بر زبان رانده مقتضای امر گیتی مطاع چند آنکه توان اقتدار و استطاعت است بجا آورد
و به نیت توفیق سرانجام این امر خجسته آغاز فرخنده فرجام از سبدا ریاض فیض اعانت درین
شغل خطیر استعانت نموده پیرداخت این کار نازک پرداخت آنگاه بر سبیل تکرار از ثبات
اقدام این لغزش گاه بجا آقا لیت عثرات التجا نموده ابواب استعانت بوالاد رگاه معاف
پناهندگان که پناه و گریز گاه مابندگان است جل شانہ کثود چه از مقوله محالات است که محاول
ترجمه لغات از خلل و زلل هفوت و زکات که خاصیت نقل عامه لغات است بیکدیگر ایمن باشد
و چنان جز این تواند بود که خصوصیت چند از خواص سخن در مطاوی هر لغتی از لغات خاصه
کلام خاصان آن منظومی میباشد که جز طبائع دقیقه رس اهل بلاغت آن لغت با دنی پایه
بیش کمال آن نیارد رسید و آوا مع سیمای اداهای نازک و اندازهای بلند و قصدهای
رسا و اشارات خفیه و تلویحات دور آهنگ که کاوش اندیشه همه جایش آشنا و نشان در غور آن
خوض نتواند نمود چه جای فطرت ناقص و فکر نارس بر گانه نشان که از دقائق دقیقه آن لجه

az jumbah, i suāl wa jawāb kih mubidān wa dastūrān ba dastūr i kisrā az sirr-i har amr az umūr wa mufīd i har bābe az abwāb khāssah ahkām wa aqwāl i hikmat ishtimāl az ān sūhib i nisāb i kamāl i wasfāt pirsīdah and wa jawāb i sawāb qarīn i har fardo rā dar taht i ān bah tanqīh waqf' yānī l-hatt i khās rasānidah and wa az jumbah, i ān aswilah wa ajwibah kih har yak az ān bā sad ganj i shā'igān bah ulūghān nuzūn ast unchuh bah zowari tadwīn sinat i tazān pizirūfah yake az yagānah, i adībān i 'ahd i peshmānā bah Tāzī az bahjah, i Pahlawī wa Dārī tarjamah, i suesari namūnah chūn dar 'ain i in halat kih anjūn i 'arz i ān maqūlat badīn maqālat kashid wa khātimah, i in maqālah, i mushki-khitām badīn maqām rasid ba hukm i in daqīqah jalilah ānī bah muqazā i qaziyah, i ashiyah, i kullu shay'in yarja'u ila usulihi rā i jahān-āra, i an khiradmand-parwar khirad-pairā nazar bah husūl i namūnat i 'iōn wa wasūl i fā'idah, i tāmnah, i ān bah 'ammah, i anām bar tarjamah, i an fursūl i muhimmah wa usūl i muhimmah az lughat i 'arabi bah 'ibarat i farsi pāzelik bah fahm dūr az wahm bā ta'aruf betakalluf iqtizā namūdah ishārati, i wālā dar bārati, i ihtiyār i awla bah tahtiyat i in kār bah mullazamān i sa'adat i hozūr i a'la farmūdand wa ham dar asnā, i in mājirā kih rozgār binā i kār bar asās i sunnat i jariyah, i khud nihādah wa az tarjihi mazhab i marjūh wa ihtiyār i tafzīl i mufzūl ba hukm i istihsan i taq i awla wa rafz i ansah muqarrer shud bā wujud i hozūr i ajillā, wa fuzulā, i dargāhdar har bāb khāssah arbab i humūn i ādāb qar'ah, i tafwiz i hal wa 'aql ba nam i in za'if sanā'at tafīl hiza'at muhammad mullaqqab bah Jalāluddīn i Tabāi Tabā'iyy i Zanawārī 'asim-shuhūba Ta'ālā 'amam yakūmulinafsi-bizzārī uttāf wa bāli misāl i mut'ālīa (kih sā'il wa 'ālf

of questions and answers which learned men and Vazirs, by the permission of Kiser, have enquired from that master of perfect justice concerning the secret of each matter and the cause of each class of things, especially his orders and precepts respecting the science of Government, with the correct answers to each question under it with his high order on it, that is signed with his own signature; and out of the whole of those questions and answers [every one of which at the price of a hundred Shaigan *Treasuries is as cheap as if it were sold for nothing] whatever had been adorned by the beauty of inclusion in this collection one of the peerless doctors of past times translated freely into Arabic from the Pahlawi and Dārī languages.

When just at the time that the end of this discussion drew to this point and the conclusion of this musk-scented conversation arrived at this point, according to that excellent and subtle saying, *i. e.* in conformity to that true sentence "All things revert to their origin," the world-adorning judgment of that Protector of the Wise, and Ornament of Wisdom, (*i. e.*, Prince Murad Baksh) looking to the acquisition of general advantage and the receiving of all the profit of that book by all people, desired the translation of those obscure sections and difficult principles from the Arabic tongue into such Persian as should be perspicuous, unambiguous, easy to be understood and without difficulty, and gave his high order to those belonging to the blessedness of his lofty Presence to select a good person to whom this work might be entrusted—and also in this matter (for Timur laid the foundation of this work in its customary way—so that the outcome was that the worse was taken instead of the better, and an inferior person was chosen instead of a fitter one, out of a love for discarding the best qualified and rejecting the proper) notwithstanding the presence in the Prince's Court of doctors and men very learned in every subject, especially masters of the departments of literature, the lot—of this commission to unfold and unfold—fell upon this ignorant and scantily equipped one Muhammad styled Jalaluddin Tabāi-Tabāi of Zanwar (may Almighty God protect him from that which may be a cause of vice) and instantly the high order (may it be for ever obeyed by low and high for all time—past and future!)

* Manna given by Khwaja Parwez to one of his numerous treasures.

از جمله احوال و جواب که هویدان و دستوران بدستور کسری از سر هرامری از امور و موجب هربابی
از ابواب خاصه احکام و اقوال حکمت اشغال از ان صاحب نصاب کمال نصفت پرسیده اند
و جواب بمواهب قرین هر فصلی را در تحت آن توقیع و قیغ یعنی خط خاص رسانیده و از جمله آن
اسئله و اجوبه که هریک از ان با صد گنج شالگان برانگانی ارزانت انچه زیور تدوین سمیت
ترتین پذیرفته کیکی از یگانه ادیان عمه پیشین آنرا بتازی از لجه پیلوی و دری ترجمه سرسری
نموده چون در عین این حالت که انجام عرض آن مقولات بدین مقالت کشید و خاتمه این مقاله
مشکی ختام بدین مقام رسید بحکم این دقیقه جلیله اعنی بمقتضای قضیه اصلیه کل شیء یرجع الی اصلیه
راسی همان آرای آن خردمند پرور خرد پیر انظر بحصول منفعت عام و وصول فائده نائمه آن
بعامه انام ترجمه آن فصول مبهمه و اصول ممته از لغت عربی بعبارت فارسی نزدیک بفهم دور
از دهم باتعارف بکلفت اقتضا نموده اشاره و الا در باره اختیار اولی بتولیت این کار
بسلطان سعادت حضور اعلی فرمودند و هم در انشای این ماجرا که روزگار بنامی کار بر اساس
سنت جاریه خود بنهاد و از ترجمه و از ترجیح مذہب مرجوح و اختیار تفصیل منقول بحکم استمان ترک
اولی و رخص انسب مقرر شد با وجود حضور اجل و فضلا در گاه در هرباب خاصه در باب فسنون
آداب قرعه تفویض حل و عقد بنام این ضعیف صناعت طیف بضاعه محمد ملقب بجلال الدین
طباطبائی زواری عصمه الله تعالی عاکیون لنفسیه الزاری افتاد و حالی مثال تعالی که سافل و عالی

nurāyān qat'ān az ham nagozast wa chūn dar ān aspa kih mā'ūz i bayān imā'ūziyī badī'ah bād dar shumār i mahūmūd i āsar i ho pāyān i ān sitūdah-kindār i shayān guftār i shā'is lah, i bisyār guftāh shud wa dar bab i sitā'ish i dad wa dīhish i bāj-sitānān i tajlīhī dabr siyūnū kishwar i tamāw bahr i Iran shahar khāssah Kayān wa pesh dādīyān az khāssīyān i mubik wa šar i sarwārān i sitūdah-āyār base dastābhā i bājistah rat wa az mahāsin i āsar i 'adl wa ihsān i khisrawān i al i Sasān kih az hasanāt i rozgar i postūn būdah qasbussabaq i saiwari az digaran rahādah and bekarān sukhānā bah miyān āmad tā raftah raftah siyāq i sukhān i rasā bah ghān-rasi wa jān-pursi wa haq-pazhoī wa hadīl-nakohīyī khudawand i dād wa dīhish i khud-dādā Kisrā Abul-khair.

Anoshīrawān bin i Qubād rasīd wa bah hech rū dar baidā i just o jū i āsar i khair bepārawīyī mā'ūir i hamīdah az arguzasht i ān peshwa i tarīq i mādīfat dar nagozasht chandūkīh az hikayāt i 'adl wa ihsān i so, ir i dād-rasan guftugū bar khāst hamam bekhwast azan mubdī'ī kamūlī sīfat i mādīf sukhān ibtīdī shudah ham bar ān mahda, i khair i be-mutanālī muntahī gashit dar ān hādāt jalālat-yafāgan i manzilat i bār i qurb kih taqrib-guzīnān i 'ariz i ba'la, i waqā' and chūn bayān i munāsībūt i waqt wa had rū az bārikbīniyī duqā'iq i haqīq 'ariz ba maszū didand wa adā i dān i haqq i maqam rā maqū'ī bājā gozīdand 'adl hāt habli malin i bayān i mubīn ba 'arīf i ganjkhānah, i jawāhir i dād-wari wa nikoī n'ni taqī'āt i kisrawī pūwastand wa dar bab i fānsī i 'ān majmū'a, jāmi' i m'arīf i surī wa m'anawī abwāb i itra wa itnāb kushūdah az dīlchayānī zabāna bastand wa ān dastūr i kulliyī mulki wa mah kitābest mutazammīn i abwāb i hikān wa ādāb mudawwan

was not broken because of the great zeal and earnestness (with which the subject was discussed) and out of the many excellent things that were then said, much admirable talk ensued in the recounting of the praises of the everlasting memorials of those doers of great and worthy deeds: and in the matter of the laudation of the justice and bounty of the Lords Paramount and King-makers of the time, especially of that richly endowed country the land of Iran—out of the specially excellent kings and all the chiefs of high renown it was particularly of the Kayān and Peshdadiyān princes that many excellent stories were narrated / and endless accounts were given of the excellent traits of justice and beneficence of the kings of the Sasanian dynasty who carried off the spear of victory from all the good men of past times, till by degrees the set of the flowing conversation touched on the weighty judgment and tyranny-quieting and justice-loving and wrong-hating of that Lord of Justice and God-given Bounty *Kisra* Abulkhair Anoshīrwān the son of Qubād; [and in nowise could any one pass through the wilderness of searching for the signs of excellence without following the good tracks in the life of that pioneer of the road of justice i. e. [Anoshīrwān] till all mention of the justice and mercy of other just kings ceased, and certainly without intention, the talk having begun with that source of all the excellences of justice also ceased with that fountain of infinite good. Under these circumstances those exalted by the honor of the entry to the Royal presence, who are the channel of reporting excellent things, since from their clear perception of the essence of things they saw that propriety of time and circumstance were coincided, and they thought it fit it to do what the case required—at once joined the strong rope of clear statement with the praise of the storehouse of the jewels of justice and goodness viz. the Replies of Kisra; and in the matter of praising that collection, which brings together matters visible and hidden, they opened the doors of exaggeration and lengthiness and did not restrain their tongues from fearless speech:—and that universal text book of matters of State and Finance is a book which comprises the subjects of the science of Government and manners, collected into the form

نمایان قطعاً از هم ننگست و چون در آن اثنا که معرض بیان معانی بدیهه بود در شمار محاسن آثار
بی پایان آن ستوده کردار شایان گفتار شائسته بسیار گفته شده و در باب ستایش داد و دهش باج
ستانان تاج ده دهریت کشور تمام بهر ایران شهر خاصه کیان و پیشه ادیان از خاصگیان ملوک
و سائر سروران ستوده سیر بس و استاکنهای بانته رفت و از محاسن آثار عدل و احسان خسروا
آل ساسان که از خضات روزگار پاستنان بوده قصب البقی سروری از دیگران ربود مانند
بیکران خنما بمیان آملتا رفته رفته سیاق سخن را بغوررسی و جور پرسی و حق پژوهی و باطل نکوهی
خداوند داد و دهش خدا داد کسری ابو الخیر انوشیروان بن قباد رسید و هیچ رود درید از جستوی
آثار خیر بی پیروی تأثر حمیده از سرگذشت آن پیشوای طریق محلت در گذشت چند انکه از حکایات
عدل و احسان سائر داورسان گفتگو برخاست همانا بنحو است از ان مبدع کمال صفت نصفت
سخن ابتداء شده هم بران مبداء خیر بختناهی منشی گشت درین حالت جلالت یافتگان منزلت بار
قرب که تقریب گزینان عرض بدائع و قانع اند چون بیان مناسبات وقت و حال را از بار یکبایی
دقائق حقائق معرض بسزاویند و او را درین حق مقام را موقی بجایگزیند علی الحال جبل متین
بیان مبین را تبصر لیب گنج خانه جواهر داورسی و نیلونی اعنی توقیعات کسروی پیوستند و
در باب توصیف آن مجموعه جامع معارف و صورتی و معنوی ابواب اطرا و اطباء کشوره از
ولیر بیانی زبان نبیند و آن دستور کلی و کلی و مالی کتابی است متضمن ابواب حکم و آداب مدون

wa jahānuvān ra ba jai jān dar tar wa mahall i dīl dar
har wa makan i nūr dar chashm wa manzilāt i chashm
dar tar.

ASH'AR.

An nā' i asālatō basālat
Wan far' i imāmātō risālat,
Burdah zi dō sū bah charakh i 'āla
'Irqē shajare nizād i walā,
Yak-u bah khidew i hafik-kshwar
Yak-sū bah shaf' i roz i mahshar.

An yaganah nāyir i chārumīn tarum i manau-
war ān chūm mīhr i anwar chashm wa charāgh i in
hadi-manzar ān firogh-bakhsh i charāghān i in mu-
samman-riwāq i aghzar ān sarāsar i khusrāwān rā
rawan wa sāje i sarān rā sarwār a'ni sultan i falak-
sarir wa malak-siyar shāh-zādah Murād Baksh i
murid-parwar (maddallāhu ta'ālā madda muddatīhi
hattā balaghat muddahu muddad-dahri wa haddāhu)
bah 'adat i m'abūd i hamah rozī sa'adat i nauroz i
firozī wa barakat i lailatul-qadr i bihrozi mean-
dokht wa anjuman i maimanat-māman i bihisht
mat'ūd rā nuzhat wa nazrat i abadi wa farhat wa
fushat i sarmadi mīāmokht ba da'ūr i muqarrar dar
mal'il i luzat (kilā 'ala dāwām mūdāzarat i adibhā rā
dar ān hazrat gamiyi hangūmah hangūmest wa
bayān i badī'e wa in'ān i ma'āni rā ma'ān
wa inshūd i ash'ār wa inshā'i maqunāt rā maqūm)
dar 'unmūn i har bah wa har fan pur khush az dardual
qisas i guzashtagān sultān mīguzāsh wa wa 'ālam i
malakūt i malakiyi muluk i 'ālam khāssah dar
mūdalah i 'adl wa 'ād kih az sharā'if i khāsā'il i
eshān ast latā'if i hikāyāt mazkur mīgashit tā qālah
qālah sar rish talh i qat' wa fasl wa niks wa wasl i
sukhan az har maqūlah wa maqūlah ba zikr i dād-
warān i har dāwān paiwast wa wushah i silsilah i
wabt i hamān sawj i ānān bah talwīk i shawj i

He to the world and its dwellers
Like the soul in the body
or
the heart in one's side,
the light in the eyes,
the eye in the head.

Verses.—He is the root of nobility and bravery
And he the branch of the Imams and of the Prophet
From two quarters he has carried to the High Heavens
A root of a tree of noble stock

On one side (1) the sovereign of Seven Climes
On one side (2) the procurer of pardon at the
day of Resurrection (*i. e.* the race of the
prophet of whom this is a customary title).

He the sole sun of the fourth bright roof (of the
heavens).

He like a shining sun, the eye and the lamp of
these seven mansions (3).

He the light-giver of the lamps (*i. e.* stars) of
this eight roofed green palace, (meaning—
the sky) (4)

He the soul of all kings and the chieftain of all
chiefs

That is the Prince sky-throned and angelic natur-
ed, Prince Murad Baksh (youngest son of the
Emperor Shahjahan 1627—1658 A. D.) Pro-
tector of his servants (may Almighty God
extend the length of his life till it reach the
limits of time and its very end)

in the customary manner of everyday (5) got the
blessedness of the victorious New Year's day and the
happiness and good fortune of (6) Lailatulqadra. And
when that fortunate assembly was teaching purity and
perpetual freshness and pleasure and eternal freedom—
to the promised paradise (*i. e.* was surpassing paradise)
according to the usual custom in our Lord's assemblies
(where always the presence of learned men was the
signal for a vivacious time—and which was the
proper place for the telling of novelties and the
solutions of deep problems, and which was the right
opportunity for reading verses and for writing
excellent composition) the talk was about all subjects
and every science in general but especially about
the old stories of men of past ages and angelic
habits of the kings of the world—particularly in the
matter of justice and right which are among their
high attributes, so that in conversation the string of
cutting and separating and untwisting and joining
words of every kind and sort was joined to the
relation of the just kings of each epoch, and the joint
of the chain of this connexion of those just kings?

(1) *i. e.* the father's side. Prince Murad Baksh descended (through his father Shahjahan, the Emperor) from Timurlan (the Tartar) and the reference to the sovereignty of seven climes *i. e.* the world—is probably to the latter.—

(2) *i. e.* the mother's side. The prince's mother was Arjumanand Banu Begum—commonly called Taj Mahal—who as a Seldani was a descendant of the Prophet and of course of the first Imam Ali—the husband of Fatima.

(3) The Orientals consider that there are seven skies and above them is one called Kursi, the abode of God—making eight roofs in all.

(4) The Arabs call this sky-green.

(5) The nominative here is "Shubangah one night &c." immediately after the praise of Muhammad.

(6) Lailatulqadra is supposed to be the night when the Quran was revealed to the Prophet. It was one of the odd nights of the last decade of Ramzan. The Shias incline to the belief that it was the 27th, while the Sunnites think it was the 23rd of that month.

و جهانیان را بجای جان و تن و محل دل زبرد و مکان نور و چشم و منزلت چشم در سر است

آن اصل احوالت و نبات
و ان تسرع الامت و رسالت

بر دزد و سوب و پینج
عشر شرقی شهر نژاد و الا

یک سو کیست بدیو هفت کشت
یک سو بشنغ روز و عشر

آن یگانگی تیر بارین طاهر منور آن چون مهر انوار چشم و چراغ این هفت منظر آن فروغ بخش

چراغان این شمع بر واقی انصاف آن سر اسرار و ان را روان و سایر سران را سر و راعی

سلطان فلک سریر و ملک سیر شاهزاده در ادبش فرید میوه و رفته اند که در مدینه حتی بخت نده

بهدیه هر و حیات معبود هم روزی سعادت نور و ز فیروز روزی و برکت

بیلته القدر به روزی می اندوخت و انجمن مینست مامن بهشت موعود را ترهت و نصرت ابدی

و فرحت و نصرت سرمدی می آموخت به دستور مقرر در محفل حضور که علی الدوام محاضرت ادب را

در آن حضرت گری هنگامه هنگامی ست و بیان بدائع و امعان معانی را معان و انوار اشعار و آثار

نقائست را مقام در عموم هر باب و هر فن پر خصوص از دیرینه قصص گذشته گان سخن میگفت

و از عالم ملکات ملکی ملوک عالم خاصه در ماده عدل و داد که از شرائف خصائل ایشان ست

لطائف حکایات مذکور میگشت باقاله قاله سرشته قطع و فصل و نکت و وصل سخن از هر مقوله

و مقاله مذکور و در آن هر دو را در پیوسته و وصله سلسله ربط همان سوق آنان تجر یک شوق

Wa h'ad shabāngāhe sa'ādat-afroz kih az mayā-
min i anwar i huzār i fa'izumār i bādshāhzādah i haft-
kashwar shaharyār i Pīredān-far Humāyūn-akhtar
sarwar i dād-gustar i dihih-parwar dādar i firoz-
baht i farḡhundah-siyarmīhr i sipāhr i farmā-rawai
wa mulkrāni sipāhr i mīh i dād-dih wa geti-rītān
bāniyā mubāniyā jahān-bāni insānūl 'ain i ā'yān i
adīnīsh maghāz i khīrā i rawan i kālbud i dānīsh wa
dānī-h-murabbā'-nashīn i charbālīsh i fazā'il i arba'
masnad-guzīn i arīr i tashkīr i in basīt i masabbā'
rahīb-tamkīn i aurang i saltanat i makān wa makān
razawā i 'laj wa naḡm sarwar i zamān wa zamān.

ABYAT

Zehā i sarīr i bādshāhī
Shāyan i khilāfate ilāhī.
An mūzhar i dīlo 'adl o ihsān
Zo būd o wujūd i jūd i insān.
Shāhān i jahān tufāil i būdāsh
Ajā khwācān i khwān i jūdāsh.

Murawij i Islām wa murabbīyī muslimīn mu-
qawwim i imān wa muqawwīyī momīnīn sāyah-par-
ward i furoḡh i zillulāhī nāmūzād i laqab i azakā-
ward i shuhān: hāhī az mabda'i āsār i faiz i namu-
tanāhī jāmi' ziddain i dunyā pazolī wa dīn-
panāhī.

ABYAT.

An 'ain i shahūmato karāmat
Wān mahz i hisānato sarāmat.
Dād ast fuzūn az in o ānash
Dād i jahān jahān jahānash.
'Aql hush o fikro rayo fā'id
Dad o dīl o dīn o dunīsh o dīd.
An badast giri tārak-afroz i ulādagūn wa ān
bah niko-karī bandah-sāz i azādagān an jahān

And next, one night shining with blessedness which
from the grace of the light kindling presence of the
Prince of the Seven Climes, a king like Pīredān in
pomp—well starred—justice—dispensing chief—fost-
erer of bounty—the king victorious in destiny—of
excellent virtues,

Sun of the sky of authority and kingship.

Sky to the sun of justice-dealing and world-con-
quering.

Layer of the foundations of Lordship,

Pupil of the eyes of the creation.

The Braun of wisdom,

Life of the body of knowing and seeing.

The sitter at ease, on the throne of the four quali-
ties,

Willow-taker of the throne of occupation of the
seven climes of the earth,

The Lord who sits on the throne of sovereignty of
the world and its inhabitants,

Worthy of crown and seal and gem,

Thine is the earth's solo diadem.

Verses.—Ornament of the throne of kingship,

Fit to be Viceregent of God

That fountain of justice, right, and mercy,

From him the existence and presence of human
bounty.

The kings of the world exist because he exists,

And eat their bread from the tray of his bounty.

The Spreader of Islam and the Protector of Mus-
lims,

The Confirmer of the Faith and the Strengthen-
er of the Faithful.

Nurtured in the shade of the Light of Kingship
(lit "shadow of God"),

Designated from the day of creation to the rank
of King of Kings

From God the source of the marks of endless
Bounty.

Obtainer of these two opposite qualities, success
in this world and care for the next. †

Verses.—He is the very essence of bravery and
beneficence,

And he is pure strength and courage

To him more than to this one or to that one

The Lord of the world hath given abundantly

Wisdom and intellect and thought and judgment
and aid

Justice and heart, and religion and knowledge
and sight.

He by his aid exalting the fallen,

He by his goodness making freemen his (willing)
slayer.

* Lit. cross-legged—in which position the knees and feet make four points. It is a position never assumed by mortals in the presence of superiors. The idea of four is carried on in the word *char bālīsh*—which means the four elements—as well as 'throne' and 'world'. The concept is further preserved by reference to the four qualities—which are generosity, bravery, justice, and piety.

These two lines are what in Persian rhetoric are called *surūd adabī* or a metaphorical numbers.

† Lit. 'succourer for the world and protector of rebellion.

و بعد شبانگاهی سعادت افروز که از میامن انوار حضور قاضی النور بادشا هزاره هفت کشور شهریار
 فریدون فرمایون نخست سرور دادگستر پیش پروردگار فیروز بخت فرخنده سپهر مهر
 فرمان روانی و ملکرانی سپهر میرداد دهی و گیتی ستانی بانی جهانی انسان عین
 اعیان آفرینش مغرور و روان کالبد دانش و بنیش و مرغ نشین چارباش فضائل از تیغ مندرگین
 سریر تسخیر این بی بیط مستیج صاحب تکین اورنگ سلطنت مکان و کین اسرار تاج و نگین
 سرور زمان و زمین آیات

زیبای سریر بادشاهی	شایان خلافت الهی
آن مظهر داد و عدل و احسان	زود بود و وجود و دانسان
شاهان جهان طفیل بودش	اجری خواران خوان بودش
مروج اسلام و قرنی مسلمین مقوم ایمان و مقوی مومنین سایه پرورد و فروغ ظل الهی نام زد	
لقب ازل آورده شاهنشاهی از بیدار آثار فیض نامتناهی جامع ضیاء دنیا و دینی و دنیا و دینی	
آن عین شهامت و کرامت	و ان محض خصانت و صراحت
دادست فزون ازین و نشش	دادار جهان جهان جهانش
عقل دیش و فکر و رای و تائید	داد و دل و دین و دانش و دید
آن پیستگیری تارک افراز افتادگان و آن پستیکو کاری بنده ساز آزادگان آن جهان	

BISMILLAHIRRAHMANIRRAHIM.

Alhamdu lillāh illazī-rabata silsilata nizāmil 'ālamī
bisīyasat i riyāsatil insān i wa nāta quwā ribū-
tihi biwasāqati 'urwata, il 'adl i wal ihsāni fannatā
qāmatā qūmat bihinassumawātu wal arzu wa mā
dāmata dāmāt behimā 'inmāratul aqālīm i idūhā wal
'arzu wa lizā lamna ursila behimarrusūlo wa as-
bala ho iqamati himassubulu qūmā wa aqūmā mā
biqiyamīhi wa qiyamīhi taqwīmūl anfasul 'adilat i
wa ta'dīlul af'qil ma'jilat i wa takhlīsul manhāj i wa
takhlīsul muhāj min kulli ghā, ilatin hā, ilatin ilā, on
balaghū bi illā, i wahjil hawāj i wa tashkīnī ruhjil harājil
harājil ghāyatal quwā fil munnāzalati 'andil mudanil
fāzilāt i sunna hanna khulafa min ba, 'dihim khulafā-
ulhum khulafāussafā i wa ulafāulwafā i wa nāba kul-
lun fi kulli bābīn manabulhum wa usūbū himā asābalum
hattā wasalū mansabalum wa nisābalum hanna wal
tammū bizannū i hāzainil mutabā'inainil mutaja-
nisaini washaridainil anisain i annasat i wa ukh-
tibal muttasifat i bihāzibissifat i takasarrū binash i
a'lanihimāl marfū'at i sughūral mutajabbirat i wa
jabarū biraf' i qawā'idī himāl manzū'at i kusūral muta-
kassiratī fasalawātullāhi 'alā ashrafil mursalinā wa
anjadīhim Muhammadin akramīhim wa Ahmīdīhim
summa salāmūhu 'alaihi wa 'alaihim wa 'ala mani tozā
ilāihī wa ilāihim min khayrīhimil khayarat i wa
kirāmīhimil bararat i man huwa min ahlittaqwā wal
maghfiratī.

IN THE NAME OF GOD THE ALL MEROIFUL—ALL
CLEMENT. All glory be to that God who joined the
chain of the Government of the world with the
authority of human supremacy, and made the firmness
of its union dependent on the strength of two ropes,
Justice and Mercy, and then when these two were
established, by these were constituted the heavens and
the earth, and so long as these two remain the pros-
perity of all countries in their length and their breadth
will remain with them, and for this purpose when the
prophets were sent with these two (*viz* Justice and
Mercy) and roads* were opened on the establishment
of these two, the prophets arose and established that
which by its existence and essence was the correction
of those who had departed from the true path, and the
levelling of the crooked places of the roads and the
opening up of the highways, and the liberation of
men's hearts from all terrific doubts; and at last they
were able to quench the fire of folly and to settle the
dust of tumult and warfare in going from great
cities to the utmost limits of the earth. Then when
after those prophets their successors arose *i. e.* their
pure successors and faithful friends, and they all
became in every respect the substitutes of their pre-
decessors, and all things (*viz.* powers and honours)
were acquired by them which their predecessors had
formerly, so that they got the same rank and dignity
as they; then they laboured and struggled to effect
those too differing things—though one in nature—
two deer mutually friendly—Justice and her sister
praised with the same praise (Mercy). Then they
broke the teeth of the oppressors by erecting those
two tall standards and by exalting those two estab-
lished rules they bound up the broken (bones) of the
wounded. Now the blessing of God be on the chief
and loftiest of all the Prophets—Muhammad—Most
Bountiful—Most Worthy of Praise. Yea, let the
Peace of God be on him and upon them and upon
those dear to him and to them of the choice saints
and eminently pious of the earth, and upon him who
fears God and is pardoned!

* *i. e.* right courses or principles of action were defined.

In conclusion I have to tender my thanks to those who have assisted me in my long and laborious work:—

to Dr. Führer, Curator of the Lucknow Museum, for many valuable suggestions;

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to Munshi Newul Kishore C. I. E., for the hearty aid he has given me throughout and that moreover in a matter not within his ordinary scope as a printer and publisher, in as much as this is the first instance of a transliteration from Persian that has been executed at his office.

I subjoin a short Table that shows at a glance the powers of the English letters used in this transliteration. In this transliteration I have followed, as far as I am aware, the system authorized by the Government of India in 1870.

		Meaning	Sound
ا	á Long á as in <i>insán</i> ...	... (human being)	... almond.
آ	a Short a as in <i>mansáh</i> ...	... (dignity)	... tub.
ع	í Long í as in <i>áldán</i> ...	... (to see)	... ravine.
	(called <i>yae ma'ráf</i>)		
ب	i Short i as in <i>bin</i> ...	... (son)	... sin
ف	ú Long ú as in <i>Rám</i> ...	... (Constantinople	... fool.
	(called <i>wau ma'rúf</i>)		
و	u Short u as in <i>fulan</i> ...	... (a certain one)	... full.
ی	e (called <i>yae majhúl</i>) ...	... as in <i>mushté</i>	... say.
		(a handful)	
و	o (called <i>wau majhúl</i>) ...	... as in <i>Anoshírván</i>	... note.
		(King Kisra)	
ی	ai dipthong as in <i>bait</i> ...	... (house)	... nearly as in ride.
و	au do. as in <i>maula</i>	... (king)	... cloud.
ع	<i>Ain</i> is represented by a comma' above the line—with its proper vowel preceding or following it—if it has one; or alone if it is silent (<i>sákin</i>)		
غ	<i>ghain</i> is represented by gh i. e. a dotted g & h.		
خ	<i>khay</i> „ „ „ kh i. e. a dotted k & h.		
ج	<i>zhay</i> the Fr. j., „ „ zh.		

The other Roman letters used require no explanation save that g. always has its hard sound as in gift, and not the soft sound as in gill.

Lucknow :
Dated 31st March 1892. }

WILLIAM YOUNG.

I have given a transliteration into Roman character of the Persian text. This has enormously added to the labour of the work but I hope has much enhanced its value.

Writing recently (As.Q. Rev., October 1891) Sir Monier Williams says "Important Oriental texts have been already effectively transliterated and printed in the Latin alphabet for the benefit and convenience of scholars who are nevertheless quite conversant with Oriental graphic systems and have no desire that they should be superseded by any European system." In the present instance the advantage to be derived from a correct transliteration is greater than ordinary. Very many of the Persian words are without the diacritical marks, and in many of the words used the vowels used in the vulgar pronunciation are wrong. Wherever the slightest doubt existed the standard Native dictionaries have been consulted (*Chihāsul Lughat* and *Muntakhab*.) Where two pronunciations are correct they have been adopted indifferently. Thus, but for printer's errors which it is impossible wholly to avoid, the transliteration should be and often will be a safer guide to the pronunciation than the Persian itself. It is certain to be a great help to students in India going up for the higher examinations in Persian, and I think I can guarantee that no aspirant for honours in Persian who thoroughly masters this book will find that his labor has been thrown away. The style of the Persian in which it is written has the usual defects of Oriental composition if judged according to Western standards. The worst blemish (and the most troublesome to a translator) is the constant tautology of the author, a tautology not of words only, but of whole sentences. This a Western reader finds very hard to forgive, but he must endeavour to remember that tastes differ in literature, as in other things. It seems to be considered a point of high excellence in Oriental composition to vary the form of the expression, though the meaning remain unchanged, and a story is told of one *very* accomplished literary man who would take some particular thing *e. g.* bread as the subject for his skill, and having asked for it once as bread, for a whole year following would never again ask for it by that name, but would employ some synonym therefor, varying the word on each fresh occasion. On the other hand Persian writers aim much at a kind of pseudo-rhythm in their prose, and are charmed by the jingle of similar sounding words. Thus if the word *istifsar* is used, the writer tries to get in *istibsar* also, and the meaning often seems to play but a secondary part compared to the equipoise of the sentence. If however the Western prejudice in favor of brevity can be a little softened down, the reader will frequently find both grace and power in the construction of these sentences. Whether, however, he do so or no, it is the fact that by scores of thousands in India and in countries adjacent thereto this book is esteemed most highly. In short, most Muhammadans who have been well educated, according to the Native standards, have read this book or at least part of it. Not only so, but many Hindus also read it. Although Persian is not the mother tongue of the Indians, yet India has produced many Persian authors *e. g.* Faizi Abul Fazl, Nasir Ali Sirhindi, Mirza Bedil who have reached the highest excellence. To this day both Delhi and Lucknow pride themselves much on the grammatical accuracy and purity of the Persian spoken by their educated classes. It is to be remembered however that in some respects the Indian pronunciation differs from the Persian. Thus the Persians often pronounce *ش* and *س* in the style called *māraf* thus *shar* *sh* and *dir* *dr* while the Hindustani scholar would say *shor* and *der*. So again *ا* and *آ* the Persians would pronounce them *an* and *in* while the Hindustani says *ān* and *īn*. As this book is written in India, and primarily for Indians, I have followed the pronunciation of Hindustani-Persian scholars, except where it has both forms, and in the latter case, I have followed that in which the Persians are at one with us.

their boundaries, and the taxes which were to be established. They all assembled, and they all seated themselves in their proper places, and those who were in the habit of standing, stood. Naushirwan delivered an oration, and gave praises to God, and applauded the former kings, and said, 'As the Almighty has been more beneficent to me than to my ancestors, and has enlarged my country, it is necessary that I should exceed them in justice: I have looked into the affairs of men, and I see a king must be helpless without a treasury. He must not expect to preserve his *subjects* from an enemy, for an enemy will come from some quarter and seize the kingdom, and oppress the people with his army; I cannot protect my country without an army nor can an army be maintained without means, and those means must be derived from the people. But if at a period of great emergency you tax your subjects, the stroke will fall heavy upon them and distress them; it is therefore necessary to take it yearly, and to lodge it in the treasury, that, when it may be wanted, it may be forthcoming; and that whatever annual tax should be paid into the treasury, should not be levied oppressively. My ancestors were anxious to establish it justly, but they had not the fortune, being occupied in regulating the State, nor did they arrive at this *degree* of justice. The Almighty has regulated my kingdom, and I have reached this degree of perfection; and have measured all the lands of my empire, and upon every yoke* I have fixed an equitable tax; for every yoke, one Drem and sixty-four pounds of grain; and from every tree, the prescribed quantity, and from every person who may belong to the country of my enemies and who lives in my kingdom, and whose families are protected by me, I levy a capitation tax. I have fixed a capitation tax, which I shall explain and levy upon you. I shall establish a virtuous officer in every village, and shall order him to execute this, and to divide the taxes of the village into three payments, which he is to realize in the year, every four months, that they may fall light upon the people. What do you say to this?' The people continued silent, no one gave an answer. Then Naushirwan demanded an answer, saying, that he wished to establish these *institutes* with *their consent* that it might be *just*. A man then got up from the multitude, not one of the great, and unknown to every one. He cried out, 'O king! there will always be some taxes to be paid, and it will always be so; but the man will die, and you cannot take anything from a dead man. You fixed tax upon an inhabited spot, the owner dies, and the tax is to be levied upon a barren soil, and is to be taken from his son.' Naushirwan exclaimed, 'O ignorant fool! do you know what you are saying? I shall estimate the land annually, and wherever it is depopulated, I shall remit the taxes, and wherever it is inhabited, I shall levy the taxes; the taxes will always be levied upon the man who has his land well cultivated.' He inquired of him what tribe he belonged to. The man answered, 'To that of the writers.' The King replied 'They must be fools'; and ordered that he should receive two hundred blows with his inkstand that he might be killed. Every one signified their displeasure to the King of the man's speech, and *acknowledged* that what he had established was proper, and just, and right. Naushirwan immediately produced the regulations, and read them to the people, and they all agreed in approving of them. He sent an officer to every city to levy the taxes, which they sent to his treasury. And these regulations continued in force till the end of the Persian Government, in the time of Omer. When Omer conquered Irak, and the people became Mooslims, he did not find any regulations more equitable or superior to these for levying the taxes, and estimating the lands. He preserved these regulations, which continue in force to this time" (A. H. 392.)

* I translate *Jetti Zumeen*, yoke. It signifies the quantity of land which requires a yoke of oxen to plough it.

1879 we find IV, Vol. 49-57, a tract written for Majer Malcolm in 1179 Yazdigord = 1809 A. D. and among the headings thereof one is "Account of the fire temple built by Naushîrwân The Just."* We can hardly suppose him to have built such a temple, unless he were himself an adherent of that faith.

In the 10th year of the reign of king Qubâd, father of Naushîrwân, a Socialist teacher, one Mazdak or Mozdek, arose and obtained a large following, king Qubâd himself being one of his adherents. Mazdak's doctrines however, which included community of women as well as of property, gave great offence to many of the nobles, who deposed Qubâd in consequence and set up his brother Jamasp in his place. Qubâd however soon re-ascended the throne, and the sect of Mazdak continued to thrive till the death of Qubâd. (Naushîrwân, it is supposed, at first had in measure countenanced the dogmas, but finding that they led to anarchy he took an early opportunity to destroy the teacher and to extirpate his numerous followers. Naushîrwân married a beautiful Christian lady, but his son by her became a Christian and rebelled against his father. Naushîrwân's orders to his General on this occasion show that, though not bigotted against Christians, he was yet fully determined not to allow their religion to overcome the traditional religion of his country. His activity was as ceaseless as it was many sided. While on the one hand he rebuilt towns and founded schools and colleges, on the other he patronized learning and attracted Greek philosophers to his court. Hearing of the fame of Pilpay's fables, he sent a special messenger to the Indian king of the time to obtain a copy of the book. His messenger stayed long enough in India to learn the language in which the book was written, and finally brought his Pahlavi translation home to his master.

Naushîrwân is said to have divided his Empire into four governments:—1. Khorasân, Seistan, Kerman. 2. Territory of the cities of Isfahân and provinces of Ghilan, Aderbâijân Koon, Armenia. 3. Fars and Ahwaz. 4. Irak (which extended to the frontiers of the Roman Empire.)

With the following extract from the Tarîkhî Tibrî from Mr Waring's "Tour to Sheeraz" App. (pp. 311-313) I conclude this notice of Naushîrwân The Just:—

"When Naushîrwân ascended the throne, he ordered, agreeably to the will of Qubâd, that the lands should be measured, and the taxes be fixed; that the tax of a tenth should be abolished, and the people freed from it. He measured out the whole country, and made a register according to the lands which were peopled in Irak and Fars. He measured it into *Raks*, to see how many pair of cattle would be required for the cultivation, and upon the quantity of land which required a pair of cattle he fixed the tax, and an additional one of sixty-four pounds of grain. As Rukbus Bin Ulee Lulma says, 'I acquaint you with those things you know not; know your own benefits the measures of things and the value of Direms † have been fixed in Irak' And whenever a tree produced fruit, upon each tree he fixed a certain rate upon its produce. He established a capitation tax, both on the rich and the poor, the lowest from six to eight to twelve, twenty-four and forty-eight Direms. He did not take anything from the women. He inserted this in a register, village by village and yoke by yoke, and, in regard to the capitation tax, name by name. He sent messengers to all the principal people of Irak and Fars, whether the lords of high character, the commanders of the army, the aged, philosophers, the learned, and the astrologers, commanding their attendance; he fixed a day for their coming to the council, for the purpose of explaining

* Other interesting MSS. would seem to be - V, Vol. 61-68 Visit of Harun-ur-Rasîd to the tomb of Naushîrwân the Just. VI, Vol. 69-71. The assembly held by Naushîrwân—his questions to Yunan and the latter's answers in admonition.

† Would that we had some one as sensible as Naushîrwân who would fix the value of a rupee! March 1892. Value of one rupee one shilling and two pence and a fraction. In 1872 it was worth two shillings.

writers since Cyrus. In its most prosperous times (says this author) the limits of this kingdom were:—South—Persian Gulf and Indian Ocean. East & North East—Indus and Oxus—Armmu or Jihorn Rivers across the Hindu Kush. North—Caspian Sea and Mt. Caucasus. West—Euphrates River from Diarbekir to Persian Gulf.

The long and terrible conflicts of the new Persian Empire with Rome shook society to its foundations, and paved the way to the rapid successes of the Muhammadans when the Khalifs once started on their proselytising crescentades. How equal, if not superior, an antagonist to Byzantium the Persian then was, may be gathered from the terms of the discreditable peace which the Emperor Justinian was glad to purchase from Naushîrwân at the commencement of the latter's reign, whereby Justinian stipulated to pay the Persian thirty thousand pieces of gold. In all negotiations with the Roman, Naushîrwân always assumed the tone of a superior: and the assumption seems to have been tolerated.

The mandates of this monarch, says Sir John Malcolm, (*Hist. of Persia*) were obeyed from the shores of the Mediterranean to those of the Indus, from the Red Sea to the Caspian, and from the Euxine to the distant banks of the Jaxartes. The war that followed the rupture of the peace made with Justinian, the reduction of all Syria by Naushîrwân, the capture of Antioch and the transplanting of all its inhabitants to a city near Otesiphon on the banks of the Tigris, the progress of the Persian to the Mediterranean, and his conquest of Iberia and Colchos are historical facts. Nevertheless his success was checked by the greatest General of that age, Belisarius. In 530 Belisarius signally defeated the Persians, but in 531 was himself repulsed by them. In 541, Belisarius was sent to check Naushîrwân, but was thwarted by the turbulence of his troops and could not effect any decided result. It is clear that, but for the brilliant military genius of Belisarius, the Byzantine empire would have been divided among the Vandals, Persians and Goths.

During all his long life Naushîrwân preserved his pristine vigor, and at eighty years of age still led his armies against his enemies beyond the Oxus as far as Farghana, up to the Indus, Biluchistan, some provinces of India; and the finest districts of Arabia all owned Naushîrwân's sway. The name of this king, from his own time onward to this day, has ever been held as a synonym for justice. Naushîrwân's special title was "The Just" (*âdil*) and the Prophet Muhammad thanked God that he was born in so just a king's reign.

The story quoted below from the *Tarikh-i Tibri* would not necessarily strike an Oriental as proving Naushîrwân to have been unjust. Capitious opposition to the will of the Monarch would seem a sin, and if the penalty, death, seems utterly disproportioned to the offence and the sentence inhuman, we must remember that while, on the one hand, human life has ever been of small account comparatively in the East, on the other the king there is the mainspring of all Government, and readily learns to consider the interest of an individual as due in the balance compared with the general weal. Naushîrwân is nowhere belauded as remarkable for clemency, on the contrary, tradition records that his father king Qubâd on one occasion admonished him against a proneness to entertain a too severe judgment on men's conduct generally. The story however as to the offender's punishment may well be untrue.

In religion Naushîrwân was probably a Zoroastrian, or fire-worshipper. That religion had very early been introduced into Persia. By some it has been supposed that the Median monarchs first introduced it and entrusted its care to the Magi, a Median tribe.

In the catalogue of the Persian MSS in the British Museum by C. Rien. Ph. D.

In 521 B. C. Darius the Achaemenian, the Persian, was made king and, in spite of overwhelming difficulties, his energy brought him to that pinnacle of power that induced him to conceive the idea of attacking Greece. But despite his overwhelming numbers the "Great King" was defeated by the Athenians and Plataeans in 490 B. C. Five years later Darius died, but his plans and his preparations were continued by his successor Xerxes, who after a foretaste of the quality of the foe at Thermopylae and Artemisium, met the Greeks in September 480 B. C. at Salamis, and again at Plataea, and was utterly routed by that nation of heroes. Well might the Greek watchword at Salamis be "All is at stake." It has often been said that in those decisive fights the Greeks the "promachoi" of civilisation changed the whole future of their race and of their kindred Aryan colonists in Europe. But for them the iron despotism of the Eastern monarch might probably have spread over the whole known world. This was the last great effort however for centuries, and when the curtain again is uprolled we find Alexander the Great and his Macedonians returning on the Persian's head the vial of horrors he had formerly emptied on Greece. After a career of brilliant glory compressed into about ten short years, Alexander the Great (334-323 B. C.) conquered the vast Persian empire, ruled it, and died. He was followed by his General Seleucus Nicator, and others, who divided his vast empire into different kingdoms.

It would be out of place here to trace the various changes that happened. In 65 B. C. Syria was a Roman province. Meanwhile a fresh Asiatic power had gathered, for the Parthian empire now had arisen. The name of the first prince was Arsaces and from him all the princes of Parthia were called Arsacidæ (Prinsep, vol. 2, p. 301.) In 226 A. D. came the dissolution of the Parthian empire and the foundation of the new Persian monarchy. Artaxerxes, or Ardeshir Babégân bin Sâsân, king of Persia, now possessed himself of the empire and founded the long line of Sasanian Princes to which king Naushirwân belonged. War with Rome begins and continues intermittently for centuries.

Modern Irân or Persia does not include the whole Iranian uplands, or all Iranian peoples, but does include many Non-Iranian peoples. The words Iran and Fars are often to be met in the following pages, and it may be as well to endeavour to acquire some precise idea as to their respective significations. Persis, or Persia, originally and strictly signified a country bounded on the North by Media, on the North-West by Susiânâ, and which of old had its capital at Persepolis or *Istakhr*. The ancient name was Pîrs, now Pârsâ or Fâris. The Achaemenian and Sâsânian dynasties sprang from this land, so all their subjects began to be called Persians, and Persis was used for the whole of the Sasanian lands. (Ammianus xxiii, 6-1.) Iran was originally of much wider signification than Persia, and the whole upland country from Kurdistan, to Afghanistan may be called the Iranian upland. The inhabitants and certain tribes in adjacent lands (and their near kinsmen in India) all had the name of Aryans. (Ariya, Airiya of the Avesta: Sk. Arya.) King Darius calls himself a Persian, son of a Persian, and an Aryan, son of an Aryan. Herodotus speaks of the Medes as *Ariori*. Ardashir, 1st Sasanian king, calls himself King of the Kings of Iran. His son Sapor says. "King of the Kings of Iran and of not Iran." This could not have referred merely to the race of the inhabitants, the subjects of each king, for Ardashir had Babylonian and other Semitic provinces. The expression therefore (says the writer in the *Encl. Brit. Art. Persia*) must be geographical and not ethnographical only. Isfahân was formerly the capital of Iran (Vide *Encl. Brit. Art. Persia*.) Another writer says:—"Fars or Persia was a division of the empire of Iran, which includes all the provinces to the East of the Tigris:—Assyria Proper, Media, Parthia, Persia, Hyrcania or Mazindiran. The whole of this country has probably been called Pars or Persia in the Bible, and by Greek and Roman

of the Sasanian dynasty by the rising power of the Mahommedans (636—651 A. D.) Jalal-ud-din in his preface quotes the final sentences of the preface of his Arab predecessor, and we learn from them that the original collection of Sayings of King Kisra, or Naushirvân the Just, was written in the Pahlavi dialect of Persian, the dialect that for long was so complicated a riddle to scholars.

The origin of this book then dates back from the time of the great king of Iran, King Kisra *Abulkhair* Anoshirvân (or Naushirvân) bin-i-Qubad bin-i-Firoz, the twenty-first king* of the Sasanian dynasty, the date of whose accession is given in Prinsep's *Tables* as A. D. 531. Khosru, Kerri (should be Kisra) Naushirvân or Khosroes who was succeeded in 579 by Hormuzae IV. Naushirvân thus reigned for a period of nearly fifty years. He was by far the most celebrated monarch of his time, is one of the three greatest monarchs that ever ruled in Persia—the others being Darius the Achaemenian, 521—485 B. C. and Abbas the Great the Safavid.

One is occasionally prone to forget in this nineteenth century how great the influence of Persia has been on the general history of mankind. Yet culture would be indeed one-sided that omitted to take at least as much account of Eastern as of Greek and Roman antiquity, and so, Mr. Matthew Arnold lays down as undisputed that intelligent criticism "regards Europe as being for intellectual and spiritual purposes" one great confederation bound to a joint action and working to a common result, and whose members have for their common outfit a knowledge of Greek, Roman and Eastern antiquity and of one another.

The mythical period of Persian History begins with the Peshdadian dynasty, of which the first king is called Kaiumars, who is alleged by some authors to have been Noah, by others Adam. Among the names of the kings of this dynasty are the celebrated ones of Hoshang, Jamshid, Faridun and Afrasiab. It was probably not less than two thousand years before Christ that the Medes descending from their Eastern highlands first began to foray on the dwellers at the plains at their feet. Berosus, the Babylonian who flourished 268 B. C., informs us that it was then that the Medes conquered Babylonia. The first great Iranian Empire however was the Median Empire of Ecbatana (Hamadan.)

The second Persian dynasty was called the Kaianian (Kai = mighty, beginning with Kai-qubad, followed by that Kai Kavis whose General was the famous Rustam; and then by Kai Khosru, Cyrus the Great.

To revert to the short-lived Median Empire—In 607 B. C. Cyaxares had destroyed Nineveh, and on 28th May 585 B. C. happened that great battle between him and the Lydians which is the oldest human event for which the date and day of the month can be asserted with certainty, inasmuch as on that date there was a total eclipse of the sun visible in the part of Asia Minor.

B. C. 550 is given as the date of the absorption of the Median power into the Persian Empire under Cyrus the Achaemenian who overthrew Astyages the Median and took Ecbatana. Cyrus took Babylon, the true capital of Asia, in 539 B. C., and next year permitted the Jewish exiles in Babylon to return home. Cyrus died in 529 B. C.

* I have drawn the materials for this epitome of early Persian History and Geography chiefly from the *Encyclopædia Britannica*, *Art. Persia* and from Sir John Malcolm's *History of Persia*.

PREFACE.

The book which I now venture to lay before the public had its origin some years ago in a desire on my part to qualify myself more thoroughly for the duties of the high office which I then filled—viz, that of sole Judge of the highest court of the Province of Oudh—by a careful study of some difficult Persian author. Questions involving the opulence or ruin of great families, the honor and the life of individuals frequently came before me for decision in the last resort and it constantly occurred that I found my ability to decide such points to be dependent upon my familiarity with native idioms, my comprehension of the subtle differences and shades of meaning indicated by the use of one word in preference to another, and especially on my ability to understand Persian—the foundation of the Court language prevalent in India and itself the language in which many legal documents, wills, bonds, the basis of suits are written. The learned Committee of the Privy Council—the sole Appeal from the decrees of the Court over which I presided—could rarely hope among its members eminent Oriental scholars, and it would naturally be disposed *prima facie* on the opinions of the Courts in India on points concerning which they were in a more favorable position for judging than itself.

These considerations re-inforced my resolution above mentioned, and when two of my Lucknow acquaintances, Munshi Ghazanfar Ali Khan and Munshi Afzal Ali Khan, proposed to read with me the *Tauqiat-i-Kisra* or Replies of King Kisra, or Chosroes Ist, I gladly accepted their obliging offer. These two gentlemen, who are men of position in Lucknow and hold office there as Municipal Commissioners, are the sons of a distinguished literary celebrity, Tadhir-ud-daulah Syad Muzaffar Ali, who was the author of many works during the reign of the last King of Oudh, and who wrote under the literary pseudonym of "Asir." My acquaintance with these gentlemen has given me much pleasure and I have been as much struck by their shrewd intelligence as pleased with their courtesy.

To Munshi Ghazanfar Ali Khan my thanks are in especial due, as he has read every line in this book with me and discussed its meaning in the fullest way possible. Though entirely unacquainted with English he is eminent in this city as a Persian scholar and as a poet, and his knowledge of Arabic is admittedly great. Of course my difficulties have been enhanced by Munshi Ghazanfar Ali's ignorance of English, but in any case the difficulty of my task must have been very great and, indeed, after seeing the deliberation and even doubt with which Oriental scholars themselves pronounce on the meaning of many of the obscurer passages I venture to think that there are few Englishmen in India who could, unaided, translate the most difficult book into English, accurately. As it is, I can hardly expect to have succeeded in escaping from all the pitfalls open for an unwary translator, and indeed have at times felt a lively sympathy with my predecessor Muhammad Jalal-ud-din Tabá Tabáiyi Zauwari the original translator into Persian from Arabic of the *Tauqiat* (some 247 years ago) who, after an amusingly humble piece of self-deprecation and a pious aspiration for divine aid, nevertheless owns that he shivers to think of the blunders he may make and the disgrace consequent thereupon, and frankly says that he doesn't perceive how any translator can ever feel differently. After this he attacks, pretty severely, the Arabic translator (who was one of the most eminent literary men of his time) but who in Jalal-ud-din's opinion made the King's Replies much too concise. When the translation into Arabic was made we are not told, as I have been unable to ascertain, but it probably must have been some time after the overthrow

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي رَبَّطَ سُلَيْسَةَ نِظَامِ الْعَالَمِ بِسِيَاسَةِ رِيَاسَةِ الْإِنْسَانِ وَكَأَنَّ قُوَى رَبَائِهِ
بِوَقَافَةِ عُرْوَةِ الْعَدْلِ وَالْإِحْسَانِ فَتَمَّتْ قَامَتُ بِهِمَا السَّمَوَاتُ وَالْأَرْضُ وَمَا دَامَتَا
بِهِمَا عِمَارَةُ الْأَقَالِمِ طُولُهَا وَالْعَرْضُ وَلِذَا لَمَّا أُرْسِلَ بِهِمَا الرُّسُلُ وَأُسْبِلَ بِأَقَامَتِهِمَا السُّبُلُ قَامُوا
وَأَقَامُوا بِأَقِيَامِهِ وَقَوَامِهِ تَقْوِيمُ الْأَنْفُسِ الْعَالِيَةِ وَتَعْدِيلُ الْأَفَاقِ الْمَائِلَةِ وَتَخْلِيصُ الْمُتَجَرِّجِ
تَخْلِيصُ الْمُتَجَرِّجِ مِنْ كُلِّ عَائِلَةٍ هَائِلَةٍ إِلَى أَنْ يَلْعَوْ بِأَطْفَاءٍ وَهَجْرٍ لَهْوَجٍ وَتَسْكِينِ تَرْجُحِ الْهَرَجِ انْعَايَةِ
الْقُصْوَى فِي الْمُنَاضَلَةِ عَنِ الْمُدُنِ الْفَاضِلَةِ ثُمَّ لَمَّا خَلَفَ مِنْ بَعْدِهِمْ خُلَفَاءُ هُمْ خُلَفَاءُ الصَّفَاءِ
وَالْأَفَاءِ الْوَفَاءِ وَكَانَ كُلُّ فِي كُلِّ بَابٍ مَنَابِهِمْ وَأَصِيدُوا بِمَا أَصَابَهُمْ حَتَّى وَصَلُوا مَنْصِبَهُمْ
يَصَابَهُمْ هُمُورًا وَاهْتَمُّوا بِضَمِّ هَذَيْنِ الْمُتَبَايِنَيْنِ الْمُتَجَانِسَيْنِ وَالشَّارِدَيْنِ الْأَنْيَسَيْنِ النَّصْفَةِ
وَأَخْتَهَا الْمُتَصَفَّةَ بِهَذِهِ الصِّفَةِ فَكَسَرُوا بِنَصْبِ أَعْلَامِهِمَا الْمَرْفُوعَةَ تُغَوِّرُ الْمُتَجَبَّرَةَ وَجَبَرُوا
بِرَفْعِ قَوَاعِدِ هُمَا الْمَوْضُوعَةَ كَسُورَ الْمُتَكَبِّرَةَ فَصَلَّوَاتِ اللَّهِ عَلَى أَشْرَفِ الرُّسُلَيْنِ وَأَجِدَهُمْ
مُحَمَّدٍ أَكْرَمِهِمْ وَأَحَدَهُمْ ثُمَّ سَلَامُهُ عَلَيْهِمْ وَعَلَى مَنْ اغْتَرَى إِلَيْهِمْ وَالْيَهُودَ
مِنْ خِيَارِهِمُ الْخَيْرَةَ وَكِرَامِهِمُ الْبَرَّةَ مَنْ هُوَ مِنْ أَهْلِ الثَّقَوَى وَالْمُفِرَّةِ -



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